

ONLY FOR
(Chandraseniya Kayastha Prabhu Community.)

ETHNOGRAPHICAL NOTES

ON

Chandraseniya Kayastha Prabhu

COMPILED BY

"Chandraseniya Kayastha Prabhu Social Club, Poona,"

AND PUBLISHED BY

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PREFACE.

THIS publication is intended to interest the Chandraseniya Kayasth Prabhu community only. It does not, therefore, pretend to appeal to a very wide circle, but at the same time, it must be mentioned here that it contains information that rendered some service to Government in the inquiry of the ethnographic survey lately conducted by the Government authorities in this part of the country. Proceedings of the Chandraseniya Kayasth Prabhu gathering held on the 21st of July, 1901, and the important correspondence between the Provincial Superintendent of Census of the Bombay Presidency and the Chandraseniya Kayasth Prabhu Club published in this little book after Appendix No. 6, will give the reader an idea of the occasion of bringing together these notes and the ways in which that work was conducted by the institution with the help of the members of the Prabhu Historical Society, a branch of the Poona Club to which the inquiry was entrusted. The notes were required to be prepared in English chiefly, because theywere to be examined, inspected, and recasted by an intelligent European officer of Government. These notes cannot be said to be sufficient for writing the general history of the caste—not even a sketch—but they would give the reader an outline of the system of Government in connection with the ethnographic survey, and the attempts of the Chandraseniya Kayastha Prabhu Social Club, Poona, of systematically gathering the material from various quarters and embodying the same in the form in which it appears in the pages of this book.

The portion under the heading " Extracts from Bombay Gazetteer and other Publications " appended to this book at the end, is an after-thought of the publisher. The publisher takes the liberty of

inserting this additional material, because some of the important information was obtained by him after the notes were sent to the Provincial Superintendent of Census and Ethnography (Bombay) by the club, and some even after the book was put in print. It is hoped that the additional information will be useful to Government as the 'supplementary information' and as the 'corroborative information' to an abler writer of the Prabhu caste who will, in future, take up the work of writing a full history of the caste either in English or in Marathi. The publisher begs to write at the end of this book a few lines by way of explanation about the arrangement of the book, the legitimate inferences he is inclined to draw from the contents of the book, the views of various writers on 'caste' and the conclusions to be drawn from them, &c., &c.

The publisher takes this opportunity of expressing thanks on behalf of the Chandraseniya Kayasth Prabhu Social Club, Poona, to the members of the Prabhu community of Thana, Baroda, Indore, Dewas, Maval and Poona without whose help it would have been very difficult to supply the information to Government and publish this book. The publisher is personally obliged to Shrimant Balkrishna Vithal Potnis for his kind help for months together in preparing the notes.

T. V. GUPTE.

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INTRODUCTION.

The enquiry about the ethnographic questions naturally leads one to trace the history of caste. " The Hindus like all other civilized nations have passed through various stages of development—social, moral, religious, and intellectual. The ideas and beliefs which are found in the oldest documents are not the same as those which we come across in later writings." The examination of the materials on the subject is no doubt laborious; when we turn to the literature of ancient times we find that there is hardly any ground to suppose that caste system in its present form ever prevailed. The general history of India and her people can be classified under the following periods—Vedic, Buddhistic, Puranic, and historic periods. The literary records of these periods would therefore be good guides to investigate the subject.

" It will be seen from the different texts that from a very early period the Indian writers have propounded a great variety of speculations regarding the origin of mankind, and of the classes or castes into which they found their own community divided. The most commonly received of these explanations is the fable which represents the Brahmans, Kshatriayas, Vaishyas and Shudras to have been separately created from the head (mouth) the breast or arms, the thighs and the feet of the creator. Of this mythical account no trace is to be found in any of the hymns of the Rigweda, except one in the Purasha Sukta (Page 7 Muir's Sanskrit Texts, Volume I), This celebrated hymn is the oldest that makes mention of the origin of mankind. The following is the extract of the 90th hymn of the 10th book of Rigweda Samhita called Purusha Sukta (hymn to Purusha) that gives the origin of the Hindu races. ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः । ऊरू तदस्य यद्वैश्यः पद्भ्याम् शूद्रोऽजायत ॥ (Brahman was his mouth, the

Rajanya was made his arms, the being (called) Vaishya, he was his thighs, the Shudra sprang from his feet).

Dr. Haug in his tract ' On the origin of Brahmanism' p. 4 thus remarks on this verse " Now according to this passage which is the most ancient and authoritative we have on the origin of Brahmanism and caste in general, the Brahman has not come from the mouth of this primary being the Purusha, but the mouth of the latter became the Brahmanical caste, *i. e.*, was transformed into it. The passage has no doubt an allegorical sense. Mouth is the seat of speech. The allegory thus points out that the Brahmans are teachers and instructors of mankind. The arms are the seat of strength. If the two arms of the Purusha are said to have been made a Kshatriya (warrior,) that means, then, that the Kshatriyas have to carry arms to defend the empire. That the thighs of the Purusha were transformed into the Vaishya, means that as the lower parts of the body are the principal repository of food taken, the Vaishya caste is destined to provide food for the others. The creation of the Shudra from the feet of the Purusha indicates that he is destined to be a servant to the others, just as the foot serves the other parts of the body as a firm support." (Page 14-15 of Mnir's Sanskrit texts, Volume I.) Dr. J. Muir observes in his preface to Sanskrit texts Volume I, " there are other passages in the texts next, in chronological order to the hymns of the Rigweda which differ more or less widely from the account of the creation given in the Purusha Sukta, and therefore justify the conclusion that in the Vedic age no uniform orthodox and authoritative doctrine existed in regard to the origin of castes. " Passages from the Taittiriya Sanhita तैतींयं संहिता Satapatha Brahman सत्पथ ब्राह्मण the Taittiriya Brahman, तैतीर्यं ब्राह्मण the Vajaseniya Sanhita वाजसेनीय संहिता and the Atharvan Veda आथवणवेद give different theories of the creation of the universe and mankind, *e. g.* Taittiriya, Brahman, तैतीर्यं ब्राह्मण describes Vaishya, class produced

from Rigweda, Kshatriya from the Yajurveda and Brahman from the Samaveda, Satapatha Brahman says that Kshatriya was born from Brahma ब्रज existing in the form of '*agni*' (fire) hence nothing is superior to the Kshatriya, therefore the Brahman sits below the Kshatriya at theRajasuya राज-सूय sacrifice. Later on Manu gives various theories about the origin of castes and they are not in harmony with each other. He first adheres to the theory of Purusha Sukta given above, then he says mankind was created of the Brahma, a half of whom was man and the other half was woman. Next he goes on describing that men were created from the ten Maharshis महर्षि whom he first ushered in the world desirous of the creation of mankind. Vishnu, विष्णु Vayu वाय and Markandeya मार्कंडेय Purans give theories of creation and castes which are irreconciliable. At one place men of all the four castes are said to be offsprings of मेनु, a female the daughter of दक्ष the wife of कश्यप. At another place we find the four castes represented as descendants of मनुवैवस्वत. Some declare the distinction of classes to have arisen out of differences of character and action, others describe mankind as the offspring of आर्यमन् and मातृका while another distinctly declares that there was originally one caste. In this way the theories of creation of mankind and its caste do not appear to be uniform in the sacred books "(Muir's Sanskrit Text, Vol. I) At this period therefore the rigidity of rules of caste could not be found. Brahman was a Brahman by knowledge of religion and not by birth, according to Satpatha Brahman. According to one passage in Aiteerya Brahman ऐतीर्य ब्राह्मण, the descendants of a member of one caste might enter another by following the profession of the latter. The priestly caste did not acquire a monopoly of religious learning. They often came as humble pupils to Kshbatriya kings to acquire religious and divine knowledge" (Muir's Sanskrit texts, Volume I.) But in course of time rules of caste became more rigid and the real origin of the system was forgotten and the rule of distinction of castes by profession was followed by the rule of

the caste by birth and heredity. We also find the origin of certain castes in the descriptions given about the conflicts between the Brahmans and Kshatriyas for the ascendancy of one over the other. A series of legendary illustrations derived from the Ramayana, the Mahabharata and Puranas give an idea of the struggle which appears to have occurred in the early ages of the Indian history between the Brahmins and the Kshatriyas, after the former had begun to constitute an exclusive sacerdotal class, but before their rights had become accurately defined by long prescription and when the members of the ruling class were still indisposed to admit their pretensions. (Preface by Dr. Muir) " The legends of king Vena, वेण Nahusha, नहुष Nimi निमि and the quarrels of Vashistha वशिष्ट and Vishwamitra विश्वामित्र are the best illustrations of this struggle between the two classes for supremacy. The legend of Bramhan Parasharam (the son of जमदग्नि Bramhan father, and रेणुका Kshatriya mother.) killing the Kshatriya king, Kartaveerya (Sahasrajuna,) कार्तवीर्य (सहस्त्रार्जुन) evinces that the bitterness of the enmity between the two races had reached its climax and we are told that Parasharam exterminated the Kshatriya class twenty-one times. (Dr. Muir's Sanskrit Text). The poetic enthusiasm lost sight of the improbability of extermination of a class a second time after it was once exterminated. Dr. Muir when he draws his conclusions upon this conflict between the Brahmans and the Kshatriyas, rightly observes " the legend of Parasharam as related, is of course fabulous. Not to speak of the miraculous powers which are ascribed to this hero, and the incredible number of exterminations which he is said to have executed, we cannot even suppose it probable that the Brahmans should in general have been sufficiently powerful and warlike to overcome the Kshatriyas by force of arms. But the legend may have had some such foundations in fact. Before the provinces of sacerdotal and military classes were accurately defined, there may have been cases in which ambitious men of the former successfully aspired to kingly domiuion just as

scions of royal races became distinguished as priests and sages. But even without this assumption the existence of such legends is sufficiently explained by the position which the Brahmans eventually occupied with the view of maintaining their own ascendancy over the mind of the chiefs on whose good will they were dependent and of securing for themselves honour and profit, they would have an interest in working upon the superstitious feelings of their contemporaries by fabricating stories of supernatural punishment inflicted by their own forefathers on their royal oppressors, as well as by painting in lively colours the prosperity of those princes who were submissive to the spiritual order." (pp. 478-479 Muir's Sanskrit Text.)

Such is the account of the various theories about the origin of 'caste.' However, as we have been asked to give the legends and popular beliefs about the origin of the Chandra Seniya Kayastha Prabhus, we are required to turn to the Purana which gives the origin of this caste. Renuka Mahatmya Adhyaya 47 (Chapter 47) in Sanhyadikhand, contained in the Skandha Puran, chiefly relates the account of the Chandra-Seniya Kayastha Prabhus and connects the story with the great fight of Brahman Parashram with the great and powerful king कार्तवीर्य commonly known as सहस्रार्जुन. It is a pity that a complete manuscript of the सह्याद्रिखंड Sanhyadrikhand could not be procured in spite of the attempts made to procure it. In 1877 Mr. J. Jerson Da Cunha, member of the committee of management of the Bombay Branch of the Royal Asiatic Society, published the text of सह्याद्रिखंड after collecting *fourteen* manuscripts from various parts of India. He observes **"some of the copies betray the attempt to alter and interpolate, others to mutilate rather than to circumvent to which may be added miscopying."**

Even this publication does not contain the whole of the रेणुकामहात्म्य. It is said that the Kokanasthas carefully suppressed

or destroyed all copies of Sandhyadrikhand where their origin is mentioned and the respectable Brahmin of Wai was, a few years ago, disgraced by Bajirao for having a copy of it (Grant Duff's History of the Marathas Page 9 foot note). The 47th chapter of Renuka Mahatamya रेणुकामहात्म्य is however preserved in various documents and religious books such as गागाभट्टी and the letter of the learned Brahmans of Benaras who gave their decision about the purity,&c. of this caste on reference made to them by the Peshwa in the year 1779 A. D. on the subject. The materials for the history of the Chandraseniya Kayastha Prabhus published by Rao Saheb B. A. Gupte in 1881 also contains the several passages from this missing Adhyaya (chapter.) A gentleman of this community by name Mr. Amritrao Abajee Karnik, late pleader in Akola, after great labour secured a copy of this Adhyaya from a द्राविडि Dravidi Brahman at Hydrabad (Deccan), who had with him a complete copy of सह्याद्रिखंड. Mr. Karnik has incorporated this 47th chapter in his book' चांद्रसेनिय कायस्थप्रभु धर्माधिकार संग्रह (collection of the religious rights and privileges of the Chandraseniya Kayastha Prabhus specially edited for the caste). We are thus able to make use of these materials in giving account of the legends and the popular traditions of the caste.

The questions have been answered as concisely as possible, but by way of explanation we have given our observation upon each of the answers arrived at after gathering information from various places and sources.

PART I.

ETHNOGRAPHICAL NOTES

ON

Chandraseniya Kayastha Prabhu.



Question I.—Write in English and Vernacular the name of the caste with synonyms, if any, noting if any of these are used only by outsiders.

Answer I.—The name of this caste in full is "Chandra seniya Kayastha Prabhu" "चांद्रसेनीय कायस्थ प्रभु" commonly the community is called "Chandraseniya Prabhu" "चांद्रसेनीय प्रभु" or 'Prabhu' "प्रभु" only. Sometimes people use the word "Parbhu" "परभु" in speaking about this caste, but that form (परभु) is evidently a corrupt expression for the original Sanskrit word Prabhu. In records such as Sanads and other Royal Mandates and also in standard works such as "Rise of the Maratha Power" by Justice Ranade, nothing but Prabhu प्रभु is written.

OBSERVATIONS I.

There are various theories about the origin of the name of the caste. Information from different quarters received by this Institution gives various theories either based upon myth, legend, historical observations, philological inferences, mere surmises, or in some cases the frank mention of intentional perversion of facts by the rival Brahman caste about this name or part of the name.

The final answer to this question as well as to all the others by this Institution has been framed after trying to reconcile the different versions by applying the test of authorities and discussion on the point by the members of the Institution.

It will, however, be interesting to note some of the theories found in the information which would throw some light upon the answer to this question.

The name of the caste is "Chandraseniya Kayastha Prabhu." "चांद्रसेनीय कायस्थ प्रभु." Out of these three words there is no difference of opinion about the word "Chandraseniya" चांद्रसेनीय. All agree in saying that it means the descendants of the king "Chandrasena" चांद्रसेन and his followers. Chandrasena चांद्रसेन was otherwise called Soma Raja सोमराज who was the son of the Kshatriya king "Chandrasena" चंद्रसेन, himself the descendant of सहस्रार्जुन Sahasrarjuna of the Haiyaya हैहय family of the Lunar Kshatriya Dynasty.

The word "Kayastha" कायस्थ when applied to this caste is said to mean, firstly according to the mythological legend fully narrated under question 6, resident in body. काय body and स्थ. resident in) because when Parashuram asked for the wife of Chandrasen who had taken refuge with the sage Dalabhya दाल्भ्य he promised to give away the woman if the *child in the womb* be spared. Note the words

प्रार्थितश्च त्वया विप्रकायस्थं गर्भमुत्तमम्॥
तस्मात्कायस्थ इत्याख्या भविष्यति शिशोः शुभा॥
(कायस्थ प्रभूंच्या इतिहासाची साधनें अंक २ प्रकरण २ पृष्ट १६.

Secondly, the word Kaystha कायस्थ may mean resident in Ayodhya अयोध्या (काय-Ayodhya and स्थ resident.) प्रभुरत्नमाला. Anga अंग means Ayodhya अयोध्या and very likely Kayastha came to be used as equivalent to Angastha, because अंग and काय are interchangeable words. Compare "Deshastha" देशस्थ means resident in Desh "Kokanastha" कोंकणस्थ means resident in कोंकण. The word Kayastha कायस्थ when applied to प्रभु Prabhu may be said to be used as an adjective. Kayastha Prabhu कायस्थ प्रभु Prabhu (king) turned into a Kayastha (writer.)—Note the words दत्तः कायस्थधर्मोऽस्मैचित्रगुप्तस्य यः स्मृतः। प्राप्तकायस्थनामत्वा लेख्या वृत्तिश्च भूभृताम्॥ रेणुकामहात्म्य अध्याय ६६. Published in चा. का. प्र. इ. साधनें.—because the caste was compelled to take up the pen and give up the sword upon which condition alone the

king Chandrasena's wife was allowed to remain alive with the Kshatriya child in her womb, by Parashuram. Chitrugupta, the son of the body of the God Brahmadeva, and therefore Brahma Kayastha was the recorder in heaven of the good and evil of mortals. He was Kayastha and the only writer and his profession was ordained to be followed by the posthumous son. *Notes from Mr. B. A. Gupte of Indore.*

In the Poona Volume of the Bombay Gazetteer the "Kayastha Prabhus" कायस्थ प्रभू are called देवी पुत्र, Deviputra, but this is evidently a mistake arising from a confused notion about the Kayasthas of Bengal. The word "Kayastha Prabhu" is further translated as "Lords-in-waiting" which is grammatically wrong, "स्थ" does not mean "near," it means "resident in or within." (*Notes from Mr. B. A. Gupte of Indore.*)

It is here to be mentioned that the "Kayastha Prabhu" or more properly "Chandraseniya Kayastha Prabhu" are quite different from the 'Sankaraj Kayasthas' or the 'Vaishya Kayasthya' of Gujarath, none of them being Prabhus.

The word Kayastha कायस्थ as given in the Marathi into English Dictionary by Mr. J. T. Molesworth, in the Edition of 1857, is described under a mistaken notion and is therefore misleading. कायस्थ is the term used by him as showing the distinction between Pathare Prabhu and Kayastha Prabhu. The origin of the caste is mentioned there as of mixed blood which is evidently incorrect It is based on a remark in the work known as Jativivek. The author of Jativivek has stated at the outset ब्रह्मक्षत्रियविट्शूद्रावर्णाः प्रोक्ताः स्वयंभुवः ॥ तेषां धर्माः पृथक् ख्याता स्त्रयः पूर्वे द्विजातयः ॥. The classes Brahmin, Kshatriya, Vit- and Shudras are said to be natural born as described in the (पुरुषसूक्त) Purushasukta. The first three of these are twice born and their religious duties have been separately described. He further says वर्णेभ्यो समुद्भूताः प्रतिलोमानुलोमजाः॥ तान् सर्वान् संप्रवक्ष्यामि नामकर्मविभेदतः ॥४॥ I. shal l ***speak of all those who were born*** of the (aforesaid) classes by प्रातिलोम and अनुलोम (***by mixture of blood***) and give their different names and avocations. The description of the word Kayastha given

in Jativivek tallies with that given of Sankaraj Kayastha in Gagabhatti and is not applicable to this caste (compare the exact wording of जातिविवेक under कायस्थ with that of गागाभट्टी under संकरज कायस्थ) The origin of Chandraseniya Kayastha Prabhu, Chitra Gupta Kayastha Prabhu and Sankaraj Kayastha is however separately given by Gaga Bhat. It is therefore beyond doubt that जातिविवेक does not speak of Chandraseniya Kayastha Prabhus, who are of pure Kshatriya origin but only about the संकरज कायस्थ. This statement is borne out by the fact that जातिविवेक was one of the authorities referred to by the Benares Brahmans in giving their decisions to the Peshawa of Poona which will be mentioned hereafter. This mistake in Molesworth's Dictionary appears to have been made inadvertently because no reference was made to the older works like सह्याद्रिखंड of स्कंदपुराण which was written about 1000 years ago when the writers were free from prejudice and malice. Mr. Molesworth certainly did not care to know of the existence of the Puranik Literature, and therefore only took for his authority जातिविवेक which is in no way an authority upon the origin of this caste. If the compiler of the Dictionary had consulted the leaders of the "Chandraseniya Kayastha Prabhu Community," or had referred to all the works on the subject he would have certainly given the correct description of the word. On reference to the संह्याद्रिखंड of the स्कंदपुराण, गागाभट्टी, कायस्थ प्रदीप, गोविंदभट्टी and even जातिविवेक, शुद्रकमलाकर and other works the learned Brahmans of Benares wrote to the Peshawa Darbar on the 8th day of the first fortnight of Shake 1701, i.e., 1779 A. D., that the Prabhus are genuine Kshatriyas. This letter was used by the Peshwa of the time in settling the disputes between the Brahmans and this caste about वेदोक्त धर्माधिकार (the privileges of conducting religious ceremonies with Vedic Mantras.) The dispute was settled in favour of this caste on receiving this reply from the learned Brahmins of Benares to whom the controversy was specially referred by the Peshwa Durbar under letter, dated the 10th of the first fortnight Margarshirsha for opinion. This will be given in extenso under remarks upon question No. 17.

प्रभु Prabhu—From notes received about this word we find many versions about its meaning :—

Firstly—Prabhu means king or superior, the common ancestor or leader of this caste being king "Chandrasena," otherwise called Somaraja सोमराज, the son of Chandrasena चंद्रसेन. He had four sons viz., Vishwanath, Mahadev, Bhanu and Laxmidhar, out of these four Vishwanath was very learned, possessed of great many virtues and so he was called Mahaprabhu (the great Lord) महाप्रभु. Since then this caste is called 'प्रभु'. (Renuka Mahatmya).

Secondly—Purab in Hindustani पुरब means East, (just as पुरबय्या from पुरबभय्या or पुरबिया. पुरब meaning eastern भय्या brother and रबिया mere Eastern.) In western part of India, Rajaputana, Gujarat and Bombay all emigrants from Cawnpur side are called पुरबिया or पुरभय्या eastern brothers. The Prabhus who have a tradition that they came from Oudh might have been given the local name of Purab. The modern term Bhayya is possibly as cynical as our "Aryan brothers," the term introduced by western journalists and "cousins across the channel" used by the British journalists.—(*Note from Mr. B. A. Gupte of Indore.*)

Thirdly—This caste is sometimes called परभु Prabhu (misspelt) either by uneducated people who cannot pronounce the word correctly and properly (just as परतापसिंग Paratapsing for प्रतापसिंग Pratapsing. परभास Parabhas for प्रभास Prabhas or बरामण or बामण for ब्राह्मण Paran पराण for प्राण Prana,) or by some Brahmins who were jealous of the progress and success in politics, of the Prabhus—*Notes from Mr. B. A. Gupte. Vide also Bombay Gazetteer, Thana Vol, page 87.*

Fourthly—परभू Parbhu may simply mean a "foreigner" Par पर 'another' and Bhu भू 'land.' as they are not natives of Maharashtra in which country they possibly received this appellation. It is also possible that they were first treated and called uit-landers or out-landers i.e., परभु.—*Notes from Mr. B. A. Gupte.*

In Grant Duff's History of Marathas, page 62, the origin of this caste is wrongly suggested in the following sentence :—

"The Deshmukh was a Mahratha, but the Deshpandya was a

Purbhoo (or Purvoe), a tribe of the Sankarjatee, to whom Sivajee was always partial."

Parbhoo or Purvoe is merely a mis-spelling for Prabhu. Grant Duff does not mention this, while discussing the propriety of the name of the caste or anything of the kind. He only touches it incidentally while speaking about the favouritism of the great Shivajee for this caste. So also when Grant Duff says in this sentence that this tribe is of "Sankarjatee," he does not assert it at a time when he writes about the origin of the caste or about the history of its name. His statement therefore cannot warrant anybody to deem this caste to be "Sankarjatee" (mixed). It is evidently a mistake inadvertently made. It can clearly be shown that this caste is not "Sankarjatee. The mention in this sentence is quite unauthoritative, arising from the appellation कायस्थ which merely showed the profession they undertook to follow. When it was so made, no investigation appears to have been made whether the caste was really so. On the other hand there are, as we have shown, authorities which show that this caste is pure Kshatriya, क्षत्रिय, the second of the regenerate classes. The Kayasthas are of three kinds : (1) ब्रह्मकायस्थ Brahma Kayastha, or Chitragupta Kayastha : (2) Chandraseniya or Dalalbhya Kayastha चांद्रसेनीय अथवा दाल्भ्य कायस्थ or Kshatriya Kayastha क्षत्रिय कायस्थ : (3) Sankraja Kayastah संकरज कायस्थ (रेणुका माहात्म्य अध्याय ४०.) As this caste is termed कायस्थ प्रभु the word कायस्थ appears to have misled the author in inferring that the चांद्रसेनिय कायस्थ and the संकरज कायस्थ had the same origin. The genealogical table of Kshatriya kings as given in the "Annals and Antiquities of Rajasthan" Vol. I, page 18, brings Yadu's lines of the Lunar Race down to "Sahasrarjun" सहस्रार्जुन of "Haihaya" हैहय dynasty, and the king "Chandrasena" चंद्रसेन to whom "Chandraseniya Kayastha Prabhus" have their origin, and are consequently "Chandraseniya" चांद्रसेनीय, was from this "Haihaya" हैहय dynasty, and therefore was killed in battle by "Parashuram" परशुराम.

Attempt has been made by Rajaram Shastri Bhagavat in his book मराठ्यांचे चार उद्गार, page 71, to give the origin of the word परबु

or परब्हु (misspelt) as a derivative of the Telegu word ब्रायु "Brayu" to write. The author does not hesitate to admit the risk of giving the derivation of the word in the way suggested. It will be seen that an attempt to give the derivation of the word misspelt must fall to the ground, because originally it was neither परभु nor परबु or परब्हु, it was प्रभु.

In Marathi into English Dictionary by Mr. J. T. Molesworth (Edition of 1857) under the word परभु (misspelt) the same view as about "Kayastha" seems to have been taken, and a reference to the "Kayastha" is given, which is a clear mistake. The Pathare Prabhus in their book called "Patana Prabhus" written for the Bombay Gazetteer, by Krishnanath Raghunathjee in 1879, have taken care to contradict this incorrect insertion in Molesworth's Dictionary, stating in the foot-note, that Mr. Shamrao has brought forward a mass of evidence in support of their purity of descent. A reference to our remarks on the word "Kayastha" will clearly show that our view of this point is right.

Question II.—Write in English and Vernacular the names of the Exogamous sub-divisions of the caste, if such sub-divisions exist.

N.B.—By the term exogamous sub-divisions is meant a group from within which its male members cannot take their wives.

Answer II.—They fall into the following 26 exogamous sub-divisions, termed "Gotras" गोत्रें :—

1. "Kashyapa" (कश्यप), 2. "Krip" (कृप), 3. "Deval" (देवल), 4, "Waidhruva" (वैधृव), 5. "Bhargava" (भार्गव) 6. "Shandilya" ' (शांडिल्य), 7. "Paingya" (पैंग्य), 8. "Atri" (अत्रि), 9. "Vishwamitra" (विश्वामित्र), 10. "Garga" (गर्ग), 11. "Bharadwaja, (भारद्वाज), 12. "Goutam" (गौतम), 13. Jamadagni" (जमदाग्नि.) 14, "Vasishta" (वसिष्ट), 15. "Bhrigu"

(भृगु), 16. "Agastt" (अगास्ति), 17, "Raibha" (रैभ), 18. "Bhagur" (भागुर), 19. "Sankhyayana" (संख्यायन) ' 20. "Maitrayana", (मैत्रायण) 21. "Gandhamadan" (गंधमादन), 22. "Vyaghra" (व्याघ्र), 23. "Kapil" (कपिल), 24. "Pulah" (पुलह), 35. "Samir" (समिर) " and 26. "Varun" (वरुण).

The Gotras, however, do not indicate that a family using any one of the Gotras is the descendant of the particular "Rishi" ऋषि, whose name it uses, but it indicates that the ancestor of the family had accepted the particular Rishi as his Guru, and therefore he adopted the particular Gotra. This caste is purely Kshatriya क्षत्रिय, and is, therefore one of the the three regenerate classes, viz., Brahmans, Kshatriyas and Vaishyas who are authorized to perform the "Upanayana" (उपनयन) ceremony obligatory upon the aforesaid "Dwija" (द्विज) twice born classes. The practice of not allowing marriage between families of the same Gotra is therefore observed out of reverence to the Rishis who were made preceptors (गुरु) at the time for the "Upanayana" ceremony by the ancestors of the families.

OBSERVATIONS

The system of adopting Gotras and Provaras by the members of this caste is based on reverence to the Rishis. The Brahmans, when they say that they are of a particular Gotra, mean that the Rishi whose name they cite is their common ancestor, but when a Chandraseniya Kayastha Prabhu cites a Gotra or Pravara, he only indicates that a particular Rishi, whose name he cites, was accepted to be the Guru of his family by one of his ancestors in times gone by. It many therefore be said that this caste has taken a loan of the Gotras and Pravaras. Allowing marriages between families of the same Gotras *of the Kshatriya class* is therefore a wrong which does not go to the root of any mandatory precept of religion. This caste has therefore liberally connived at such instances of error, on the analogy of the principle of *Factum valet* in law. When a mistake of the kind is detected, people of the caste are inclined to warn themselves not to repeat it.

Question III.—Show the endogamous divisions of the caste, if such divisions exist. If the divisions consist of groups of the sub-divisions mentioned in Question II, show the grouping. If they are distinguished by separate names, write the names in English and Vernacular.

N.B.—By the term endogamous division is meant a group from outside of which its male members cannot take their wives.

Answer III.—There are no endogamous divisions of the caste. At one time "Dawne Prabhus" (दवणे प्रभु) were considered as an endogamous sub-division, as this caste took food with them, but did not allow marriage with them. This caste after satisfying themselves that the "Dawne Prabhus" were simply called so on account of their residence in the district of "Daman," and that "Damane" दमणे was changed into "Dawane" दवणे, that they have all along been "Chandraseniya Kayastha Prabhus," and had gone to reside there, allowed marriage connections with them. They are now treated without any distinction.

Question IV.—State the limits within or beyond which marriage is prohibited, e.g., that a man must marry within the caste, but must not marry into his own or certain other sub-divisions, or within certain degrees of relationship or may not marry two sisters.

Answer IV.—A man must marry within the caste and outside the "Gotra" or the aforesaid exogamous sub-divisions. Persons again are forbidden to marry those who are related as "Sapindas" (सपिंड). This relationship extends to six degrees, when the common ancestor is a male and four degrees when this common ancestor is a female, so also the bride or the bridegroom must not be from the same "Gotra" or "Prawara" (प्रवर) i. e., they must not be of the same family nor invoke the same preceptor. In counting the degree the person under consideration is to be excluded and we have

to begin from the bride or bridegroom and count exclusive of both six or four degrees upwards as the case may be, and if the common ancestor is not reached within those degrees on both the sides a marriage between the parties can be solemnized.

OBSERVATIONS IV.

The General Hindoo Law applicable to the regenerate classes applies to this caste.

Question V.—Name any prohibitions on inter-marriage based upon (a) social status, (b) geographical or local position, (c) differences of religious belief or practice, (d) differences of changes of occupation.

Answer V.—The Hindu Law lays down that a man must marry inside the caste only, and therefore the prohibition regarding inter-marriages does not depend upon the grounds noted in (a) to (d) of this Question, but simply upon the caste system.

Question VI.—State the popular tradition, if any exists as to the origin of the caste, naming the common ancestor, if any, the part of the country from which the caste is supposed to have come, and the approximate time of its emigration, as marked by the reign of any particnlar king or the occurrence of any historical event, together with the number of generations supposed to have intervened.

Answer VI.—The popular tradition as to the origin of the Chandraseniya Kàyastha Prabhu caste can be traced to the legendary accounts mentioned in the Mahabharata and other Purans about the struggle which appears to have occurred in the early ages of the Indian history between the Brahmans and the Kshatriyas. The legends contain stories about the repeated exterminations of the Kshatriyas by the warlike Brahman Parashuram (Rama with axe). The incarnation of Parashuram was undertaken (according to the legend)

by Vishnu for the purpose of exterminating the Kshatriya or warrior caste, which had tried to assert its authority over the Brahmanical caste. Twenty-one times Ram (Parashuram) is said to have cleared the earth of these men, but by various means some few were preserved who were able to perpetuate the race. (Hindu Mythology by W. J. Wilkins, pages 135-136.) This Parashuram was the son of Brahman Jamadagni for his father and the Kshatriya Renukâ for his mother. Renukâ was the daughter of Renuka of the family of Ikshwaku. Parashuram killed Sahasrarjun, alias Kartaveerya. According to the Vishun Puran, Arjun was of the race of Yadu and ninth in descent from Haihaya, the great grandson of that prince. (Moore's Sanskrit Text, Vol I, page 477.)

It is believed that Chandrasena was one of the hundred sons of Sahasrarjun. The popular tradition as to the origin of this caste is given in the Thana Volume of the Bombay Gazetteer, page 87, which runs thus :—

" They (Chandraseniya Kayastha Prabhus) claim descent from Chandrasen, a Kshatriya king of Oudh. According to the Renuka Mahatmya of the Padma (Skanda ?) Puran, the story is that after Parashuram in fulfilment of his vow to destroy all Kshatriyas had killed Sahasrarjun and king Chandrasen, he discovered that Chandrasen's wife had taken refuge with Dalabhya, one of the Rishis or seers, and that she was with child. To carry out his vow Parashuram went to the sage who asked him to tell the object of his visit, assuring him that his wish would be fulfilled. Parashuram replied that he wanted Chandrasen's wife. The sage without any hesitation brought the lady, and Parashuram delighted with the success of his scheme promised to grant the sage anything he might ask. The sage asked for the unborn child and Para-

shuram agreed to give him the child on the sage engaging that it and its offsprings should be trained as clerks and not as soldiers. The child was named Som-Raja and his sons Vishwanath, Mahadev, Bhanu and Lakshmidhar and their descendants were called Prabhus—Kayastha Parabhus by the Sudras as they could not pronounce the word Prabhus. Brahmans in their hate and rivalry taking advantage of this mispronunciation declared that their true name was Parabhu, that is, bastard or people of irregular birth, but the word is spelt Prabhu in letters and deeds granted to those of the community who served the Satara and Peshwa Governments."

The text containing the fuller account of the mythological legend incorporated in a letter from the learned Brahmans of Benares to the Peshwa, with its English translation is given hereafter.

Such is the mythological legend about this caste as described in the Puranas which according to the opinion of the scholars are written between the eighth and the tenth century. Mr. Ramrao Narayan Pradhan, on page 5 of his History of the Chandraseniya Kayastha Prabhus, says that descendants of Chandrasena or Soma-Raja ruled over Oudh and parts of the north, and that about ninety-five generations had gone by when Mahapadmananda began his rule over Hastanapur, i. e., Delhi. A great reformation took place in religion during the days of this Mahapadmananda and his successors who were known as Navanandas. These Navanandas were succeeded by kings of the Mourya dynasty among whom Chandragupta and Ashoka were very powerful and strong supporters of the Buddhist religion. Mahapadmananda is described in the Bhavishya Puran as a great persecutor of the Kshatriyas, who were the strong adherents of the old

religion. Many Kshatriya families had to quit their homes and seek shelter with their brother kings. In these days of troubles the descendants of Chandrasena appear to have left Oudh.

An old (मराठी बखर) Marathi Chronicle published in the magazine named 'The materials of the history of the Kayastha Prabhus', says that account of this caste is found in Sanhyadrikhand संह्याद्रिखंड *i. e.*, the description of the mountains संह्याद्रि, अर्बुद खंड *i. e.*, the description of the mountain Abu and Prabhaskhanda प्रभासखंड *i. e.*, the description of Prabhas. A foot-note of Poona Volume of the Bombay Gazetteer supplies information that the Prabhus are found in Nepal. The Prabhu Ratnamala on page 12 informs us that nearly eighty families left Oudh and resided at or near about Tal Bhopal. From these various accounts we are led to believe that the migration of these Kshatriyas from Oudh must have taken place in the troublesome times of Mahapadmananda and his successors. All old documents also unanimously describe that this caste came from Oudh. There is again another evidence about this fact, that the original place of the goddess Vinzai विंझाई or Vindhyachalawasini, which is worshipped by some families of this community is shown on a hill known as Vindhyachal situated near Mirzapur in Oudh. In this very province the celebrated hermitage of the sage दाल्भ्य Dalabhya, who is the proverbial protector of this caste from the persecution of Parashuram in memory of which fact the caste has adopted a common Gotra Dalabhya in addition to the special one, is situated on the banks of the Ganges 16 miles from Raya Bareilly and 41 miles to the north of Fattepur. In this way some seem to have gone to Nepal and Kashmir, some must have taken refuge on the Abu mountains, some must have settled near Tal Bhopal, and others must have inhabited in Prabhas.

Although the Prabhus, who are found in Nepal and elsewhere, have no social intercourse with the Kshatriya Prabhus on this side, it seems very probable from the foregoing account that they are all from the same stock, as all of them claim to be Kshatriyas. Those who went over to Kashmir established their principalities and acquired estates for the service they rendered to the state. Sir Romesh Chandra Datta says in his History of India that the ministers of Kashmir were almost all Kayasthas. He is not explicit in informing us whether the Kayastha ministers of Kashmir were Brahma Kayasthas or Chitragupta Kayasthas or Chandraseniya Kayasthas, or they were Sankaraj Kayasthas. From the following little piece of evidence our inference is that they must be all Kshatriyas. The author of राजतरंगिणी, a Sanskrit historic poem which narrates the events of श्रीहर्ष and other Kashmir kings, was the son of a Prabhu minister महामात्य चंपक प्रभु. This suggests that the ministers of Kashmir were Prabhus, *i.e.*, lords, a synonym for Kshatriya. They must, therefore, generally be Kshatriyas.

As narrated above nearly eighty families are said to have come from Oudh to Tal Bhopal about the time of महापद्मानंद *i. e.*, 724 years before the Shaka era (प्रभुरत्नमाला) and there they acquired great influence in the politics of the state. These were very hard days not only for these Kshatriyas, but for all the Hindus who followed the old Vedic religion as the Budhistic religion had taken its root and was fast spreading throughout India. These Kshatriyas had also to undergo great troubles for their own religious rights. The history of this religious controversy about this period which was chiefly conducted by Baldev Prabhu and Harlal Prabhu is given in the observations on question No. 17.

The author of Prabhuratnamala and some antiquarians are of opinion that the Gupta dynasty which ruled over Central India for more than eight centuries might have risen

from these eighty families. The surnames of some families such as Gupte, Raje, Pradhan, Chaturbala alias Chaubal, Randip alias Ranadive, Dalapati alias Dalavi, Thakur alias Thakre, and others, seem to have been adopted by those families from the positions they held in Gupta period, just as the surnames of Chitnis, Fadnis, Potnis, Karkhanis, Sabnis, Jamnis and others, seem to have been accepted by some families from the occupation or post or office they held under the Maratha rule.

The Guptas had established their power in 319 A. D., and made their capitals at various places. That their rule spread all over the country is clearly proved by the stone inscriptions and coins and copper plates found at various places. That this Gupta dynasty had connection with their branch of the Haihaya Kshatriyas may be shown by a simple fact that their coins bear the mark of the goddess Saraswati (सरस्वती) riding on a peacock with a त्रिशूळ or Trident in her hand, which goddess is respected by this caste with great reverence even to this day (Bombay Gazetteer Thana Volume and V. K. Rajwade Vol IV, page 130,) as they live on pen and sword like the Toga warriors of Rome and had regard for the deity of their profession.

Cunningham also says that the Gupta kings देवगुप्त, भानुगुप्त of Mahakosala were Haihaya kings of the Lunar dynasty. He is also successful in tracing out a family which though called itself (ठाकूर) Thakur claimed to be Kshatriyas of the Haihaya branch of the Lunar Kshatriya race which ruled over Mahakosala. (महाकोसल.) We have also Gupte and Thakur alias Thakre. We also trace our origin to a Haihaya prince of the Lunar Kshatriya race. This is certainly strengthening our belief that this caste should have originally some connection with the Gupta dynasty.

The Silhar and other kings in the Deccan and southernmost parts of India had once admitted suzerainty of the Guptas. Many Prabhu families seem to have turned to the Deccan and Karnataka probably as the representatives of the sovereign lord. Many of them held high posts at the courts of the Silhar princes and had assumed civil and military administra ton of the country. In a stone inscription found at Cheul which is dated as far back as 1088 A. D., the name of one Velji Prabhu is found (Journal Bombay Royal Asiatic Society Vol I, page 135). In the same way in a stone inscription of the time of a Silhar prince Aparaditya (अपरादित्य) dated 1182 A. D., it is mentioned that Anantraya Prabhu अनंतराय प्रभु was the officer who governed Sahasasti सहासष्टी now called Salsette Paragana. The inscription is described to have been written by one Kayastha by name Waling Pandit वालिंग पंडित proving that the Kaysthas are different from the Prabhus, and that the latter merely adopted it to show their modern profession. The Prabhus who settled in the Konkan, Mawal and Maharashtra about this time assumed civil administration of the country. They were then generally entitled as देशपंडित Deshapandits. Deshpandits now known as Deshapande had to colonise the country and were also held responsible for the civil administration and also the revenues of the land. It was their right to write the documents pertaining to the land, as is the practice observed even now. It is therefore quite natural that the stone inscription above referred to should have been written by Waling Pandit, of the Kayastha Prabhu caste. Almost all the Deshpandits or Deshpandes in Mawal and Konkan are the Kayastha Prabhus. The history of their Watans shows that they were acquired by the families before the Mahomedan power was introduced and established in the Konkan and the Deccan.

The fact that the Sanhyadrikhand, which is said to have been written about the 10th century, makes a mention of the Chandraseniya Prabhus, *name* "Kayasthas," to signify their new profession, is also a corroborative evidence that the Chandrasenyia Kayastha Prabhus had settled on the slopes of Sahhyadri before or about this period.

There is another inscription of the time of the Selhar princes. It is about a grant made by Silhar king, Hirpal to a Brahman, and the name of his minister लक्ष्मण प्रभु Lakshman Prabhu has been mentioned in it. (Bombay Gazetteer, Thana Vol., Appendix) From the genealogie s of some of the families in this community we learn that the ancestors of some of them had served in olden times the kings of Chitore and rulers of such other places. The name of "Shripat Prabhu" of the ancestors of the Satara Chitnis family is said to have been inscribeds upon the pillar at Chitore in connection with a victory acquired by Rana Lakshmana Sinha लक्ष्मण सिंह. The information is that there is an endorsement to that effect over an old geneological table in possission of the family.

Konkan, i. e., Thana and Kolaba Districts, old northern boundary of Ratnagiri, i. e., the slopes of Sanhyadri including Poona, Satara, Kolhapur, Daman and Baroda states are the chief places where people of this community are found in great numbers, and it is generally believed that these places excepting Baroda are the places where C. K. Prabhus came from the north and settled there. The population of this caste in Baroda State is so thick that but for the history of the Marathas one would conclude that this caste must have settled there dur-

ing their progress from north to south. It would, however, be interesting to know which of these places were selected by this community when they came from the north and at what time. We have heard odl men say that the community came in large numbers from Chitore and the surrounding parts, to the Konkan and Mawal sides, and joined those who had already settled there, when "Mandavagad" was sacked by Allauddin in 1295. We are thus to turn to the history of Mandavgad with a view to see what connection this community had with it. In the year 313 when the Gupta emperors took Malwa from the Shaka kings and there established their rule, this strong fort must have gone in their hands. We have however no clear evidence to show anything of the kind. We have ample proof to show that the Guptas had their full sway over parts of the country up to Khandesh. There seemed to have been several families of the Guptas established at various places. The Guptas of "Mahakosal" माहाकोसल are well known, as one of them. This house was connected with the kings of "Wakatak" वाकाटक or Vindya Shakti विंध्यशक्ति. In the same way there may have been some connection of the kings of Mandavagad with any of the Guptas. If what the Prabhuratnmala says be correct, "inscription found at the Ajanta caves and Toranmal, shows that Prawarsen प्रवरसेन on of Prabhawati Gupta, प्रभावती गुप्त the daughter of "Shri Dev Gupte" was the lord of the fortress Toranmala." The mention of the maternal ancestors of a king in an inscription about his estates naturally suggests that it must have been inherited by him from the maternal side. Whether the descendants of this Prawarsen प्रवरसेन ruled over Mandavagad and the territories under it is worth enquiring. The Vindya Shakati princes of whom this Prawarsen was born afterwards became

very powerful and spread their dominions over Malwa down to Khandesh. Rai Malakadev रायमालकदेव from whom the the fort was taken may have some connection with the Guptas through these Wakatak वाकाटक kings. History however attests that the king Rai Malakadev राय मालकदेव of Mandawagada did all what was possible to save the fort and the kingdom. Nearly eighteen thousand Kshatriyas were slain on the battle-field and at last the king left the fort, fled, and took shelter with his kinsmen residing on the Sahyandri. It is also said that he colonised valleys and called them Malawa (मालवा) which word may have afterwards been turned into Mawal (मावळ) There is also an evidence to show that this community had once a connection with Mandavagada. A letter addressed to this community in the year 1703 A. D., by Shri Chhatrapati Shahu Maharaj of Satara in favour of Ramchandra Mahadev Mandawagadkar, conclusively proves that this community once resided at Mandavagad.

From the two inscriptions found at Cheool चेउल land other places, we have already shown that the Prabhus had begun to settle in Konkan when the Silhar princes were the rul ers of that country. The history of the Watans of Deshpandes shows that they were obtained before the kings of the Bahamani dynasty had established their power in the Deccan Thus, we again come to the same conclusion that Konkan and Mawal were inhabited by this community in the tenth or eleventh century, and we are able to show that since then they not only did not migrate anywhere, but formed a factor of the Maratha power which was afterwards established. Let us first proceed to see whether the community had gone anywhere else in the Deccan to reside. We have already stated that several families had gone to the Karnatak and represented there the paramount power. The

surname of a family known in this community as Karnik कर्णिक is given in the Sanskrit list of surnames as "Karnatakas." The family must have returned back from Karnatak and hence must have been called कर्नाटक "Karnataks." There are also instances of families who even now say that they first inhabited the provinces of Deccan Hyderabad and came over to this side after the Maratha rule was established. The Tamhanes and Fanses originally served the Mahomedan emperors at Bedar and Bijapur. They subsequently entered the services of the Nizam and then came over to the Marathas. It is said that sanads in their possessions prove this. There are even now families staying in the Nizam's territory. They say they are Kshatriya Kayasthas and follow the Vedic religion. They allege they came from the north and entered Mahomedan service. Some Prabhus in the Karnatak have even changed their religion into Jain religion, but they still call themselves as Prabhus, and are the holders of the estates just of the same nature of Deshmukh and Deshpande Watans. They are called "Desai" देसाई.

From all this we may fairly conclude that the Kshatriya Prabhus, **nicknamed** "Kayasthas," who could keep communication with their caste men on the Konkan or Mawal side have formed one caste known as "Chandraseniya Kayastha Prabhus." चांद्रसेनीय कायस्थ प्रभु.

The account of this caste is very succinctly found since the introduction of the Mahomedan rule in the Deccan. The community helped that Government with an unsparing zeal in civil and military service. Peace was secured in the country by the Mahomedan rulers by renewing the Watans of the Deshamukhs and Deshpandits or Deshapandes by ratifying their grants.

After the great famine of 1396 a very signal service was rendered by these Deshamukhs and Deshapandes to the

country by recolonising it and even by restoring peace in the country. At this time they had also to do military service in order to quell the rebellions raised by some mountainous tribes. The emperor of Bedar sent an army to help these Deshamukhs and Deshapandes in the settlement of the country in 1429 (Grant Duff's History). Some titles were also bestowed upon some of the Deshmukhs which were enjoyed by those families even to this day. The title अभंग राव of the Prabhu Deshmukh at Atone आतवणे the title अदर of the Prabhu Deshapande of Mawal and the title सर्जेयव of the Prabhu Deshamukh of Nate are well known. We hear of the name of Parasharam Prabhu Karnik in a sanad granted as far back as 1426 by the emperor of Bedar to a Brahman.

This caste has exhibited remarkable bravery, statesmanship, loyalty and intelligence during the Maratha rule and has acquired great reputation as such. It was one of the chief sources and strength of Shiwaji and his successors. Murar Baji Deshapande of Mahad, Vishwasrao Nanaji, Dadji, Raghunath, were eminent military and civil Prabhu officers of Shiwaji. Balajee Aoji Chitnis was his chief adviser and secretary. Shiwaji was specially partial to this caste. On one occasion he dismissed all the Brahmans who held principal posts and engaged Prabhus in their places, and in reply to the complaints he remarked that while all the Musalman places of trust held by Brahmans had been given up without a struggle, those held by Prabhus had been most difficult to take and that one of Rajpuri had not yet been taken. (Bombay Gazetteer, Thana Vol). Lingo Shankar and Visajee Shankar helped Rajaram in safely conveying his family to Jinji. Khando Ballal played an impor-

tant part in the Maratha history in the reorganization of the Maratha power. Prayagji Anant, the ancestor of the famous Raoji Appaji, defended the fort of Satara and Mahadajee Baji Pradhan, brother of the famous Murar Baji and the ancestor of the Sardar Potnis family restored Sinhgad and other places from the Mahomedans when Rajaram was at Jinji. These and others were the chief supporters of the New Hindu dynasty that was established in the Maharashtra. They were men whose prowess and counsel helped Shiwaji and his successors to found the empire. The sanad granted by the Nizam Assufja Bahadur Nizam-ul-Mulk Salar of Hyderabad to Vyankat Pr abhu is said to testify the most gallant service he rendered to the state in the several campaigns he had undertaken. Vyankat Prabhu was bestowed in his old age with the Foujdari Jaghir of the districts of Fatiabad and (Aurangabad). His sons Lakshaman, Mahadev, and Govindrao succeeded to the Jahgir. Laxuman was afterwards very useful to the Bhosala of Nagpur and Akalkot in the establishment of their power. Even during the partial rule of the Peshwas, persons from this community, like the famous Sakaram Hari, for whose unswerving loyalty to his master Nana Phadnavis was extremely jealous, and Baburao Hari Gupte and Nilkant Rao Page played a conspicuous part in the maintenance of the Maratha rule and keeping their own ground against the opposing elements. Murarao Daulat rendered a gallant service to the Shindia in capturing Gulam Kadir of Delhi, upon which the Diwani Mutalki sanad was obtained from the Emperor of Delhi. Raoji Appaji made the Gaikwar's rule firm in the Gujarath. Vithalrao Devaji's name is still held in great reverence and respect in Kathiawar.

This caste has maintained its loyalty and honesty to the present day. Members of this community hold places of trust both in native states and under British Government.

OBSERVATIONS VI.

Under this question almost the whole history of the caste can be given. This, therefore, is the most important of all the questions. But it must be admitted at the same time that it would be very difficult to be accurate in giving a detailed account in answer to this question. In the first place there is such a scanty record of the ancient history of India that would stand the test of scientific inquiry. Antiquarians like Dr. Bhandarkar and Dr. Fleet, and historians like Colonel Tod hold the same view about the point. Dr. Bhandarkar in his latest publication ("A peep into the early history of India") says, "India unfortunately has no written history. There are some chronicles written by Jains and others referring to kings and princes who lived from about the eighth to the eleventh centuries of the Christian era and ruled over Gujrath and Rajputana. There are also lives of individual kings. The Purans contain genealogies of certain dynasties. With these exceptions some time ago, we had absolutely no knowledge of the history of the different provinces of India before the foundation of the Mahomedan Empire. But the researches of European and some native scholars and antiquarians have thrown considerable light over the dark period. The knowledge hitherto gathered cannot be pronounced to be very satisfactory or to be as good as written books would have supplied." The materials for the researches are gold, silver and copper coins, inscriptions engraved on rocks and columns and on the remains of ancient temples, and writings of foreigners. This is the state of things about the general history of India. Here we are to inquire about the history of a caste which is supposed to have migrated from its native place so early as two thousand or three thousand years ago. It is only because the caste belongs to a pure Kshatriya origin that some traces of history could be pointed out by way of material for researches. Kshatriyas being kings wielded great power and as such made their influences felt wherever they were or wher-

ever they went or moved from time to time. They left behidn them some monument about their sway over the parts they ruled, in such evidences as coins, etc. But time—long and disturbed time—made various changes and inscriptions on rocks or temples even became unreadable. Change of rule created new circumstances, and therefore, ruinous conditions of the convincing proof of the kind was all that could be seen in the mass of such evidence.

If we look to the religious literature and therefrom try to gather some glimpses of the ancient history we are equally disappointed. It has already been mentioned in the introduction that inconsistent or irreconcilable accounts are found in Vedic and Pauranic literature about one and the some point. But when there is so much only and nothing more to depend upon, one is required to make the best use of what is available. When we first look to the Pauranic liteature we find that the origin of the caste is mentioned in the रेणुका माहात्म्य of the सह्याद्रि खंड from स्कंध पुराण. We have therefore given the legend as found in that Puran. We have been asked in the question under discussion " The popular tradition as to the origin of the caste' and we have given it. The belief of the people may or may not stand the hard test of new methods of sifting the matter of inquiry. ***Tradition*** is desired to be given and hence ***nothing but the legend*** could he mentioned. This popular tradition has already been recorded in the Government publication, viz, Bombay Gazetteer.

As so many years have elapsed since the first migration of this caste from Ayodhya or Oudh there are so many gaps which though attempted to be filled up by giving circumstantial evidence, that they must remain open for discussion and improvements. Leaving the Pauranic literature as it is for the popular belief we now turn to search the materials of the more creditable kind by the new light. Mr. Amritrao Abaji Karnik, late pleader, and Mr. Abasaheb Parasnis, who belonged to this caste, have spared no pains to preserve **intact**

the Puranic legend about this caste in their books called वंशवृक्ष and चांद्रसेनीय कायस्थ प्रभु धर्माधिकार संग्रह. They have also tried to assert the proper religious rights of the caste by confuting and refuting many theories. Another gentleman of our caste Rao Sahib B. A. Gupte of Indore has served the caste by publishing the "Chandraseniya Kayastha Prabhunchya Itihasachi Sadhane कायस्थ प्रभुच्या इतिहासाची साधनें in 1881. He has taken a proper ***historical*** view of the matter and has collected the material in the publication with the new light viz., historical writings. Mr. Ramrao Pradhan published a small pamphlet and has worked in the same line. Lately a volume called "Prabhu Ratna Mala" प्रभुरत्नमाला was published under the auspices of the joint labour of the historical societies of Chandraseniya Kayastha Prabhu communities of Poona and Baroda. Mr. Sakharam Ganesh Muzumdar of Baroda has helped so much in bringing together some evidence of the credible kind in the introductory chapter of the book. This serves a very good line to make a proper inquiry of the subject. His way of putting the subject gives good material for the researches of the history of the caste. No doubt in many places accuracy and citing of authorities are wanting, but in course of time that work can be done. It is with the help of these books,—particularly the Prabhu Ratna Mala प्रभुरत्नमाला introduction chapter that we could state in detail, some of the facts and incidents, which throw proper light upon the answer to this question particularly, and other questions generally.

Question VII—Is the habit of the caste settled or wandering? Have they any recognized head-quarter in the Province? If wandering, over what tract or country do they wander? Are their migrations periodical or irregular, and what are the shape and material of their dwellings?

Answer VII The habit of the caste is settled. They are not nomads. This question as it is put in Marathi is slightly different from that in English.

OBSERVATIONS VII.

There appears to be distinction or difference in the wording of this question in Marathi and English. Answer framed by this institution is given of the English question. This Institution had circulated amongst the members of this community at different places copies both of Marathi and English questions. Almost all people have based their answers upon the Marathi question paper, which does not exactly become the answer in point of the English question. It is, therefore, proposed to give here the Marathi text of the question and point out how it differs from the English question.

Marathi question stands thus. :—

७. जातीच्या लोकांच्या पूज्य मानिलेल्या स्थाईक जागा आहेत अगर ते लोक इकडे तिकडे फिरत असतात? इलाख्यांत त्यांचीं कुल देवांची ठिकाणें आहेत काय? त्यांचा फिरण्याचा प्रघात असला तर ते कोणत्या प्रदेशांत साधारण फिरत असतात. ते फिरण्यास जात असल्यास ठराविक काळांत जातात अगर वाटेल तेव्हां जातात. त्यांचीं राहण्याचीं ठिकाणें कशीं असतात व कशाचीं केलेलीं असतात?

While the English question is :—

"Is the habit of the caste settled or wandering? Have they any recognized head-quarters in the province? If wandering, over what tract of country do they wander? Are their migrations periodical or irregular, and what are the shape and material of their dwellings?

The word पूज्य मानिलेल्या जागा would mean places of reverence i.e., holy places like देवस्थान and places of pilgrimage. The Marathi question further enquires about कुलदेवाचीं ठिकाणीं i.e., places of family gods. People, therefore, have answered the question in that light based upon the wording of the Marathi question. The answer of the Marathi question would be this :—

The following are the places held in reverence :—

1. काशी, Benares. 2. गया, Gaya. 3. मथुरा Mathura. 4 द्वारक, Dwarka. 5. आळंदी Alandi. 6. देहू Dehu. 7. प्रयाग Allahabad

8 बारा ज्योतीर्लिंगें *Twelve Jotilingas.*

1 Sorti Somanath सोरटीसोमनाथ.
2 Shri Shaila Malli-Karjun श्री शैलमल्लिकार्जुन.
3 Ujjani Mahakaleshwar उज्जनी महाकालेश्वर.
4 Onkar Mahandhata, Mamleshwar ओंकारमाहानधाता, ममलेश्वर.
5 Shri Bhima Shankar श्री भिमाशंकर.
6 Parali Vaijanath परळी वैजनाथ.
7 Rameshwar Setubundha रामेश्वर सेतुबंध.
8 Badrikedar बद्रिकेदार.
9 Trimbakeshwar त्रिंबकेश्वर.
10 Ghrishneshwar घृष्णेश्वर.
11 Gokarna Mahableshwar गोकर्ण महाबलेश्वर.
12 Kashiwishweshwar काशीविश्वेश्वर.

9 अष्ट विनायक *Eight Vinayakas.*

1 Morgam मोरगाव Taluka Bhimthadi, District Poona.
2 Theur थेऊर Taluka Haweli
3 Ozar ओझर Near जुन्नर District Poona.
4 Rajangaum रांजणगाव Taluka Sirur.
5 Siddhatek सिद्धटेक near Dhond.
6 Murud (Pali) मुरुड
7 Lenyadri लेण्याद्रि near जुन्नर.
8 Madha मढ near Pali, Bhore Territory

10. सिद्धपुर (मातृगया) Sidhapur. 11. भवानी तुळजापूर व कोल्हापूर Bhawani of Tuljapur and Kolakpur. 12. The God दत्तात्रय Dattatraya of गाणगापूर Ganagapur. 13. भिलवाडी Bhilawadi. 14. नरसोबाची वाडी Narasoba's wadi.

15. धोम महाबळेश्वर Dhom Mahableshwar. 16. नाशीक Nasik. 17. पंढरपूर Pandharpur. 18. माहुली Mahuli. 19. सप्तशृंगी Saptashringi. 20. जगन्नाथ Jugannath and others, i.e., all the incarnations of Shiv, Vishnu and the goddess Parwati and Laxumi, generally respected by the Hindus; and all the places of holy waters. In fact, all the places considered as क्षेत्रे Kshetras and Dewasthanas देवस्थाने by the Hindus in general are revered by the Prabhus.

तिर्थयात्राविधि is performed at Tirthas (holy waters and not at Dewasthans, by performing Shradha (श्राद्ध;) these ceremonies are performed with the Vedic rituals like the Brahmans.

The family gods and goddesses of this caste in the Presidency are :—एकविरा in the Karli Caves near Poona, खंडेराव मल्हारी मार्तंड Incarnation of Shiv at Jejuree, about 24 miles from Poona, and विंझाई or विंध्याचल वासिनी near Tamhmini pass of the Saihyadri Range in the Haveli Taluka, Poona District.

Our antiquarian friend, Mr. B. A. Gupte, of Indore. informs us that our community on that side and in Central India have in Nemawar, another place of एकविरा, a hill on the banks of the Narmada where एकविरा was killed by her son Parasharam. However she was afterwards restored to life. A temple called "गुप्तेश्वर" is situated at Mandaleshwar on the banks of the river Narmada. महेश्वति was the capital of सहस्रार्जुन Sahasrarjuna of हैहय dynasty to whom this caste traces its origin. The name गुप्तेश्वर might have been derived from the surname of a family of the community who were kings and were known as Gupta kings. The temple might have been founded and named after the Gupta kings. The situation of this temple confirms the idea that the Gupta kings ruled the district on the banks of the Narmada. They were शककर्ते (era-makers). The date of their era has been fixed by Dr. Fleet and Dr. Bhandharker to be 319 A.D. (Dr. Bhandharker's "Early History of the Deccan" pages 126 to 131. "The kinship between Hinduism and Buddhisim" a lecture delivered by Henry S. Olcott, P. T. S. on 24th October, 1902, and printed in 1903. —Page 15. Prabhu Ratna Mala pages 17, 18. Dutta's "History

of Civilization in Ancient India" Volume III, page 63.) Our friend also imforms us that in Central India there is another गुप्तेश्वर at Gwalior.

Question VIII.—Do they admit outsiders into the caste? If so, from what classes, by what forms and under what conditions.

Answer VIII.—The Chandraseniya Kayastha Prabhus do not admit outsiders into their caste, for the Hindu caste system does not allow one caste to be admitted in to another, be it higher or lower.

Question IX.—Is marriage infant or adult? If the latter, is sexual license before marriage recognized or tolerated?

Answer IX.—As a rule girls must be married after the completion of the eighth year and before attaining puberty, the boys generally being four or six years older. In this way child marriage and not infant marriage is allowed. No cohabitation or even familiarity or introduction is recognized or tolerated before marriage.

Question X.—Is (a) polygamy (b) polyandry, permitted; if so, under what conditions and within what limits? In the case of polyandry, must all the husbands be brothers?

Answer X.—Polygamy is allowed, but it is resorted to mainly in cases of failure of male issue. It is highly unpopular and has mostly died out. Polyandry is unknown.

Question XI.—What form of marriage ceremony is in ordinary use? Name the forms and state the essential binding portion of the ceremony.

Answer XI.—The first of the eight forms of marriage viz., "Brahma" (ब्रह्म) form is followed by this community

and the procedure is conducted according to the "Rig Prayoga" (ऋक्प्रयोग). This Brahma form consists in the gift of the daughter clothed only with a single robe to a man presumably learned in the "Vedas" (वेद) whom her father voluntarily invites and respectfully receives. In the actual marriage ceremony there are numerous forms, the following are the principal :—

1. "Wagdan" (वाग्दान) i.e., gift by word. 2 "Simant Poojan" (सीमांत पूजन) i. e., reception and adoration of the bridegroom at the entrance of the town. 3 "Vadhugriha-gaman" (वधु गृह गमन) i.e., going to the place of the bride. 4 "Madhupark" (मधुपर्क) i.e., a respectful offering made to the bridegroom on his arrival at the door of the father of the bride. 5 "Parasparnireekshana" (परस्पर निरीक्षण), i.e., the ceremony of gazing through the screen called "Untarpat" (अंतरपट) at each other, and of garlanding the bridegroom by the bride. 6 "Kanya Dan" (कन्यादान) i.e., ceremony of giving away the girl in marriage, 7 "Viwaha Homa" (विवाह होम) i.e., offerings oblations to gods by throwing ghee into the consecrated fire in honor of the marriage ; 8 "Pani Grahan" (पाणिग्रहण) i e., ceremony of espousing by the hand. 9 "Laja Homa" (लाजा होम) i.e., offering oblation of parched grains into the consecrated fire, 10 "Saptapadi (सप्तपदी) i.e., the ceremony of the bride and bridegroom walking together seven steps after which the marriage becomes irrevocable.

The "Viwaha Homa" ending in "Saptapadi" is the operative and essential portion of the ceremony. On completion of this last step the actual marriage ceremony is considered to be complete.

While performing the ceremony under the Brahma form as used by the Brahmans, this caste has retained up to date certain special customary observances which go to prove, or rather remind the community of their "Kahatriya" origin.

Some of them may be briefly noted here. (1) The marriage of the Prabhus" must be in a "Mandap" (मंडप) pendal—and in the presence of all the relations and friends like the "Swayamwar" (स्वंयवर) system in a "Sabha" (सभा) of the olden Kshatriya period; whereas the Brahmins often perform their marriages in the inner parts of the house. (2) Holding unsheathed swords crossway over the head of the couple from behind the bride and the bridegroom. This decidedly puts one in mind of the military precaution of the chivalrous age of India when the "Swayamwar" system was allowed by way of privilege to Kshatriyas.

OBSERVATIONS XI.

Hindu marriage is not a civil contract but a religious sacrament, and as such is ever binding. It cannot be nullified by any process after the completion of the सप्तपदी. Under the ब्रह्म form, the bridegroom must be learned in the *Vedas*. In these days, the test even amongst the Brahmans is not how much of the Vedic literature is studied by the bridegroom-elect, but how many University Examinations he has passed. An ordinary Brahman gentleman (गृहस्थ) of the present day hardly knows daily पंच-महायज्ञ. Education, therefore, is considered to mean education of the times.

Question XII—Is the remarriage of widows permitted? If so, is the widow obliged or expected to be married to her husband's elder or younger brother? If she does not marry a brother within what limits may she marry? What form of marriage ceremony is used, and what is the essential and binding portion of it?

Answer XII—The remarriage of widows is not permitted. Remarriage is not even tolerated except by a few reformers. There are only two cases known and have taken place during the course of a couple of years. The parties have been excommunicated.

Question XIII.—Under what circumstances is divorce permitted, and by what form is it effected ? May wives, who have been divorced, marry again ?

Answer XIII—Divorce in its legal sense as commonly understood by Hindu Law is not permitted. But a woman may be renounced by her husband for misconduct or change of religion, etc., but a wife so renounced cannot marry again. A man can be renounced by his wife for change of religion, but she cannot marry again.

Question XIV—Do the members of the caste follow Hindu or Mahomedan Law of Inheritance, or a tribal custom of their own.

Answer XIV—The community follows the Hindu Law of Inheritance. There is no tribal custom of any kind in this respect.

Question XV.—To what religion and to what sect within the religion do the caste belong ? If Hindus, do they by preference worship any special one of the regular Hindu Deities, and are there any reasons for this preference ?

Answer XV.—They follow the "Vedic" वैदिक form of religion and are mostly "Shaiwas" (शैव). They worship God "Shiv" (शिव) in preference to other Deities in the Hindu Pantheon, the reason for this preference being *usage immemorial Custom, and the superior potency of the deity.* They are "Adwait" अद्वैत thinkers and worship also "Vishnu" विष्णु "Ganpati" गणपती and other Gods.

Question XVI.—Name any minor Gods or patron saints specially worshipped by the caste. State what offerings are made, on what days of the week, and what class of people receive them. Is the worship of any of these Gods or saints confined to women and children ?

Answer XVI—Such of the minor Gods and Kula-swamis कुलस्वामी as are admittedly manifestations of the Supreme are recognized by the "Prabhus." "Khandoba खंडोबा and Bhai-rao" भैरव are regarded as incarnations of "Shiv," and the goddesses "Yekavira" एकवीरा "Vinzai" विंझाई "Vyaghram-bari" व्याघ्रांबरी are manifestations of "Parvati" पार्वती the wife of the Great "Shiv. "Ganapati" is universally worshipped as he is an offspring of the divine pair "Shiva" and "Parvati." "Rama" राम and "Krishna" कृष्ण are worshipped as the in-carnations of the Supreme. "Dattatraya" दत्तात्रय represents the Indian Trinity and is composed of three divinities, viz :—"Brahma" ब्रह्मा, the Creator, "Vishnu" विष्णु the Protector and "Shiva" शिव the Destroyer. Maruti मारुती is worshipped as the servant and messenger of "Rama" and is himself considered to be the incarnation of "Shiva" and the God of Health.

There are *no* patron Saints *specially* worshipped by the Prabhus but the saints "Ramdas" रामदास "Ragnath" रंगनाथ "Jayram" जयराम "Yeknath" एकनाथ "Janardan" जनार्दन "Dnyandev" ज्ञानदेव "Tu-karam" तुकाराम "Namdeva" नामदेव and the great sage of "Akkalkote" and all the saints of "Bhaktimarga" भक्तिमार्ग period.—(Faith by devo-tion). are held in great reverence by this community (as is done by all Hindus): but their images are seldom worshipped.

The gods specially worshipped by women are "Jivantica" जिवंतीका "Hartalika" हरितालिका "Pithori" पिठोरी and "Gouri" गौरी. They are the incarnations of "Parwati"—the wife of "Shiva." Children specially worship Gods "Ganpati" and Saraswati," (God and Goddess of learning and wisdom respectively.)

The offerings are made to the Sun, Fire, Earth, Planets and Pitaras generally. On the eleventh day of the dead, charity is given to Brahmins. On eclipse day charity is given of salt and oil to "Mahars" and "Mangs." There are some daily charities and some on particular days as are mentioned in the "Pouranic" literature, such as Danchan-drika दानचंद्रिका and Wratark व्रतार्क.

Question XVII—Do the caste employ Brahmans for religious and ceremomial purposes? If so, are these Brahmans received on terms of equality by other Brahmans? If they do not employ Brahmans, what class of people serve them as priests?

Answer XVII—They employ Brahmans for religious and ceremonial purposes for the recitals of the "Mantras" मंत्र, but the actual ceremony is performed by the members of the community. These priests are received on terms of equality by other Brahmans. No other class of Hindus are allowed to serve them as priests.

OBSERVATIONS XVII.

The state of fact given under this answer varied as the tide of persecution of this Prabhu caste by the Brahmans rose or fell. The history of ग्रामण्ये Gramanyas (religious disputes) of this caste would not be out of place here.

From the records it would be seen that the right of this caste to perform the religious ceremonies according to the vedic hymns was questioned very often and therefore controversy arose between Brahmans and Prabhus. During such times there were factions amongst the Brahmans themselves. Those who acted rightly according to the shastras and immemorial custom in performing the ceremonies of Prabhus were hated by those who questioned this right of the caste which repeatedly proved itself to belong to Kshatriya origin Kshatriyas are द्विज Diwjas (twice born) and therefore they are entitled to privileges of Vedic rituals being used for ceremonies. Such Brahmans therefore who performed the ceremonies of Prabhus as usual were not received by Brahmans on terms of equality ***for a time only***. When the dispute was settled, old order of things was resumed and the Brahmans performing ceremonies at Prabhus were again treated by their brothers on terms of equality Royal Mandates and Shankaracharja's Adnapatras आज्ञापत्रे (orders) were required to be issued in favour of the rights of this caste when such disputes arose. Some instances may be given here when such persecutions took place.

(1) About 671 years before the Shalivahan Shaka there appears to be an instance of a Gramanya ग्रामण्य (Disputes against Prahbus about their right of performing religious ceremonies against the Prabhu caste by Brahmans with Vedic Mantras.) Baldev Prabhu and another were performing अनुष्ठान (a religious ceremony) with Vedic Mantras with the help of Brahman priests when other Brahmans excommunicated those who performed such ceremonies at Prabhus. One Ramanarayan and two others completed the अनुष्ठान in spite of the obstruction by other Brahmans. The controversy was afterwards referred to श्री विद्या शंकर भरति Shri Vidyashanker Bharati, the then Shankeracharya who was at Benares. The Gramanya lasted for fifteen years. The Shankeracharya went to Bhopal about 656 years before Shaliwahan Shaka to settle the dispute. He decided in favour of the Prabhue and the Brahmans who were excommunicated for conducting ths ceremonies with Vedic Mantras at Prabhus were received on terms of equality again प्रभुरत्न माला. page 12.

(2) Another time the same controversy arose in the time of Hari Gopal Prabhu in Konkan when the Mahomedan authority referred both the castes to Benares Pandits. The Pandits headed by गोविंद भट्ट Govind Bhatta and supported by माहाबळेश्वर भट्ट Mahableshwar Bhatta. वटेश्वर भट्ट Veteshvar Bhatta and दिनकर भट्ट Dinker Bhatta Takale gave decision ***in favour of the Prabhus*** and once again the Brahmans performing religious ceremonies with Vedic rituals at Prabhus were treated by other Brahmans with equality (कायस्थ प्रभुची बखर written in 1795 A. D. and published in the कायस्थ प्रभुंच्या इतिहासाची साधने नंबर प्रकर्ण २ पान ८, ९.)

(3) Again a ग्रामण्य Gramanya against Prabhus in Shivaji's time (just about the time of the coronation of Shivaji) took place. Moropant Pingle (the then Peshwa of Shivaji and the rival of his Secretary Balaji Avji) was the leader of the Brahmans in this dispute. Balaji Avji Prabhu chitnis was objected to preform Upanayana ceremony (thread ceremony allowed for Dwijas-twice born classes) of his son with Vedic Mantras. But Shivajee referred the matter to the well known Gagabatta गागाभट्ट of Benares and others who gave their opinion ***in favour of Prabhus*** and directed Raghunath Pandit (the

Panditrao one of the 8 ministers or ashtapradhans) to issue the Royal Mandate in favour of the Prabhus, which was accordingly done and Vedic ceremonies were allowed to be performed by Brahmans at Prabhu. (Order dated Margashirsha shudh 11 Shake 1591.) (Pages 316-17 of Prabhu Ratnamala and चांद्रसेनीय कायस्थ प्रभुंच्या इतिहासांची साधनें प्रकर्ण २ पान २ also No. 2 प्रकर्ण २ पान ११.)

(4) In the time Shahu Chatrapati of Satara the same controversy arose between Brahmans and Prabhus and a ***decision in favour*** of Prabhus was given by Royal Mandate (कायस्थ प्रभुंच्या इतिहासाची साधनें अंक २, ३ पान २२, १२-१३ नंबर ५ प्रर्कण २ पान ३.)

(5) In Nanayanrao Peshwa's time, the Peshawa issued an order prohibiting the Prabhus from performing the ceremonies with Vedic Mantras setting at naught the time honored custom and wise advice of the learned and impartial Ramshastri in favour of Prabhus. The result was that this yadi (order) was destroyed and thrown upon the dead body of Narayanrao Peshwa with the consent of the Peshwa's Councillors who agreed to allow the Prabhus to continue their privilege of performing ceremonies with the Vedic Mantras. चांद्रसेनीय कायस्थ प्रभुंच्या इतिहासाची साधनें अंक ५ प्रकर्ण २ पान ४, ५, ६.

(6) In Sawai Madhowrao's time there was again a Gramanya of the same kind against the Prabhus when the controversy was as usual refered to Benares Brahmans with various queries. The Benares Brahmans discussed each and every point and decided in favour of Prabhus. (चांद्रसेनीय कायस्थ प्रभुंच्या इतिहासांची साधनें नंबर ३, ४. प्रकर्ण २ Pages 14 and 19. नंबर ५ प्रकर्ण २. Pages 6 and 20.)

7 The latest of the *Gramanyas* controversy of this kind was raised by Nilkant Shastri Thatte निलकंठ शास्त्री थत्ते who blew hot and cold in the affair, about the year 1826 A. D. The Shankaracharya शंकराचार्य gave his decision in favour of the Prabhus and there the matter ended. That time the Brahmans had made a great row against the Prabhus conducting the ceremonies with Vedic Mantras by sending a complaint, dated 7th October 1831, to His Excellency the Governor in Council, Bombay. This complaint was signed by

nearly two thouand and three hundred Brahmans of Poona and Wai. But the Bombay Government appears to have paid regard to the time-honored custom and declined to interfere in the affair. (Letter from the Government of Bombay under the signature of Charles Noris, Esq. Chief Secretary to Mr. Warden, Dy. Agent, Satara, dated 27th October, 1831, mentioned in page 74 of चांद्रसेनीय कायस्थ प्रभु धर्माधिकार संग्रह.) Such occurrences in the records of history were noted by persons like the late lamented Justice Telang in the following remarks:—

"In course of the quarrels between the Brahmans and the Prabhus in the Konkan the two parties once went to the local Bijapur officer for redress. He was a Mussalman and he pointed out that he knew nothing of the Shastras of the litigants. He therefore told them both to go to their principal sacred place, Benares and obtain a decision from the Pandits there and promised that he would enforce such a decision. The Bakhar goes on to say that the parties did accordingly repair to Benares when a great Sabha or assembly of the Pandits was held and after high debate it was determined that the ***Prahbus were genuine Kshatriyas*** and entitled to the benefit of Vedic ceremonies and to be taught the sacred Gayatri गायत्रि verse. The Brahmins are said to have been satisfied and to have agreed to conduct the ceremonies for the Prabhus in the regular manner, and it is stated subsequently that this was accordingly done. (see page 93 of "Gleanings from the Maratha Chronicles by the late Mr. Justice Telang.

" In the time of Shaku again when Balaji Bajirao was Peshwa, the State had to deal with a dispute even then of long standing between the Brahmans and the Prabhus. The dispute appears to have commenced as early as the days of Shivaji, and the settlement then arrived at was, apparently adhered to during the reigns of Sambhaji and Rajaram, and the greater part of the reign of Shahu himself. Towards the latter end of Shahu's reign, however, the dispute was rekindled as the Prabhus were much in favour with Shahu as they had been with Shivaji. The Brahmans of the day are charged, in the Prabhu chronicles, with having interpolated new verses into old Puranic and other books like the Sanhyadri Khanda, for the purpose of lowering the status of the Prabhu caste.

The dispute having come before Balaji Bajirao the Peshwa, he wrote to Shahu, recommending that the old practice should be adhered to, that the new quarrels raised by the Brahmans should be discountenanced, and that they should be given final and clear orders in the matter. Shahu thereupon sent an order to all the Brahmans of Khande and Mahuli (on the banks of the river Krishna) ordering that they should continue to perform all ceremonies, funerals and other as the same had been theretofore performed, during the regime of the Bijapur emperors, and also in the time of Shivaji, Sambhaji, Rajaram and Tarabai, and in the early days of the then current reign. They were directed " ***not to do anything new nor to break anything old***." At the same time with this order of the Sovereign the Panditrao Raghunath appears also to have addressed a communication to the Brahmans aforesaid, reciting briefly the order made by Shahu, and adding that the old practice should be revived. We learn, however, that although these orders were sent, the disputes were not in fact settled, as the Pratinidhi Jagjivanrao Pandit and his agent Yamaji, who were managing all affairs at Satara on hehalf of Shahu, would not accept the settlement, seeing that Shahu's end was approaching. Subsequently, Shahu died, as was excepted, and Balaji Bajirao immediately placed both the Pratinidhi and his agent Yamaji in prison, and ordered the old practice as regards ceremonies among Prabhu families to be resumed. That practice, then, continued undisturbed until the end of the administration of Madhavrao, and the beginning of that of Narayanrao." (Pages 83 and 84 of J. Telaug's "Gleanings from Mahratha Chronicles" Both these extracts have been embodied in the Appendix by Justice Ranade in his 'Rise of the Maratha Power P.P. 278-79 and 264-66

It must be noted here that these disturbances were the outcome not of religious fervour but of the jealousy between the Brahmans and the Prabhus consequent upon their sharp rivalry in politics.

Question XVIII.—Do the caste burn, bury, or expose their dead? If buried in what position? Where are the bodies or ashes finally disposed of?

Answer XVIII.—The Prabhus burn their dead, but infants who have not cut their teeth as well as persons dying of small-pox are buried. The ashes are finally disposed of as far as possible in holy waters, and when that is not possible a few bones at least taken up from the ashes are consigned to holy waters. The heads of the dead bodies, when burnt or buried are placed at the North.

OBSERVATIONS XVIII.

In this point the same religious code is obeyed and observances are observed by this caste as the Brahmans, because this caste is one of the Dwijas (twice born classes).

Question XIX.—Are any ceremonies performed for the propitiation of (a) ancestors in general, (b) childless ancestors, (c) men who have died a violent death; and if so, of what nature and at what season? Is the ceremony of "Shraddha" performed or not?

Answer XIX.—"Shraddhas" and funeral obsequies are the only ceremonies performed for the Uddhar उद्धार (salvation) and not for the propitiation of the dead ancestors. No particular ceremonies are prescribed for the salvation, उद्धार, of childless ancestors or persons who have died a violent death. The funeral obsequies are performed during the first thirteen days after death. The oblations of rice are offered every day in consequence of which the soul of the dead ancestor attains a spiritual body, limb by limb till on the thirteenth day it is enabled to start on its celestial journey to Heaven and during the 1st year after death the offering is repeated every month as the soul accomplishes portion of his journy Heavenward. Within twelve months from the

commencement, the journey is brought to a termination in commemoration of which a Shraddha ceremony is performed on an extensive scale. On the anniversary of the death of the ancestor this ceremony continues to be repeated on each successive anniversary. In the dark half of "Bhadrapada" Shraddha ceremony is performed for the उद्धार (salvation) of the manes on a date corresponding to the date of the death of the ancestor, technically called "Paksha" पक्ष or "Mahalaya" माहालय Shraddha. In default of not performing the "Mahalaya Shraddha," on the proper date within the fortnight it could be postponed till any day before the sun enters the "Vraschic" वृश्चिक "Capricorn." The Mahalaya Shraddha of a person dying a violent death is performed on the thirteenth day of "Bhadrapad wadya" which is called "Ghayal Trayodashi घायाळ त्रयोदशी i.e., the thirteenth day for the violent death. Daily oblations of water are offered to the dead ancestor after "Sandhya" संध्या. These are the principal ceremonies performed in honor of the dead. The main portion of the ceremony consists in an offering of the funeral ball "Pinda" पिंड made of rice. Three such are offered to the three paternal ancestors, three to the three maternal ancestors, the rest of the ancestors receive a ball of wheat flour and the remote ones only receive oblations of water. The ceremonies about the dead are termed अंत्येष्टी संस्कार. The three regenerate classes are privileged to go through 16 Sanskars from birth to death. The ceremony of the dead is the 16th Sanskar. Garuda Puran and Dharma Sindhu are the chief authorities on the point.

Question XX.—Is the caste or any of its sub-divisions named after any animal, plant, weapon or implement? Do they show their reverence for any such object either by special worship or by abstaining from killing, eating, cutting, burning, using, or naming it?

Answer XX.—The caste is not named after any

animal, plant, weapon or implement. Arms are worshipped on the "Dassara" दसरा holiday which signifies the commencement of the military expeditions each year and this worship is a reminiscence of warlike times. On the 5th day of the birth of a child a sword and a pen with paper and ink, are worshipped, the sword being a symbol of the Kshatriya profession and the pen, paper and ink, that of the present occupation of a writer. If there be no sword available a knife is now substituted.

The cow is now regarded sacred and is worshipped as a deity. A cow is not killed or eaten or cut or burnt or yoked to the plough. It is not used for labour of any kind, and is universally regarded as a symbol of the deity "Gayatri" गायत्री. The only other animal worshipped by the "Prabhus" along with the rest of the Hindus is the serpent. This serpent worship has a mythological origin as according to our ancient mythology the solid form of this earth rests on the hood of the thousand-headed cobra called the "Shesh" शेष whose mighty coils form also the resting place of the great Lord of the Universe. In honor of (this Indian Atlas) he divine cobra, the cobras नाग are worshipped once in every year on the (Nagpanchami) नागपंचमी day, and in some families a golden image of a cobra is chosen as an object of special worship along with Shiva's Lingum.

"Tulas" तुळस, "Pimpal" पिंपळ "Vad" वड "Aveli" आवळी "Shami", शमी and "Oomber" उंबर are considered sacred trees and are worshipped generally on particular days assigned for the worship of each of them. "Tulas" is found in every Hindu house and is daily worshipped by women. These animals and plants and trees are therefore held (just as the Brahmins hold them) in special worship by abstaining from killing, eating, cutting or burning.

area which they possess and still enjoy the honours and privileges of a Dewan of Baroda. Dighe family—descendants of Vithalrao, Devaji, (the well-known Kathiawar Divanji,) the Ambegaokar family and some others are still honoured as First Class Sardars at Baroda. There are also many aristocratic famili es at Gwalior, Devas, Nagpore and other places. In fact, a majority of this community is constituted by an aristocratic class of people and we rarely find instances who have no history in the past, or who have no connection with an Inam or Watan.

At present even the posts, which the members of this community are found to hold, or the occupations they follow are equally important and are of the same nature as were followed by their ancestors. They are as follows:—

(1). Ministers or Divans:—The important persons who enjoyed this honoured position or occupy even now are - Late Diwan Bahadoor Lakshman Jagannath Vaidya, Diwan of Baroda. Rao Bahadur Narayanrao Wasudeo Kharkar, Diwan of Jamnagar; Rao Bahadur Ramchandra Sakharam Gupte, Karbhari of Sangle; Rao Bahadur Kallyan Sitaram Chitre, Karbhari of Miraj; Rao Bahadur Balkrishna Narayan Vaidya, the present Administrator of Jamkhindi. R. B. Raghunath Vyankaji, Sabnis, the present Diwan of the Maharaja of Kolhapur. The Fadnis family of Dewas State, Senior Branch, is famous for statesmanship; they held posts equal to Finance Ministers. They are at the head of the finance of the State up to the present time by right of heredity with Jahagirs.

(2). The Judicial and Legislative Branch, such as Hon. Gangadhar Mahdavrao Chitnis, member of the Supreme Legislative Council, R. S. Tipnis, District Judge, R. B. Dajee Govind, V. P. Gupte, D. N. Randive, G. D. Deshmukha, B. Y. Gupte, N. B. Chowbal, T. R. Kotwal and other young graduates.

(3). Revenue Officers—such as Shankerrao Madhavrao Chitnis, B. A., C. S., Assistant Commissioner, C. P., S. G. Gupte, D. B. V. M. Samarth. There are also many Deputy Collectors and Mamlatdars.

(4). Engineering Department.—This appears to be an unpopular profession with this caste. Rao Saheb Sittaram Khanderao Vaidya, the well-known Engineer of the Victoria Terminus, the Municipal Offices, Bombay, the Byculla Railway Offices, "the Sailors' Home," &c., was a single instance of the Chandraseniya Kayastha Prabhu who came to the front in this profession. There are again instances of young men slowly taking up the line. Mr. S. S Gupte, L. C. E., and Professor M. G. Dongre, B. Sc., L. C. E., who are now in the Kolhapur State will have, it is hoped, a bright career before them.

(5). Inventor—Professor Bhise, whose name as an inventor of several useful contrivances and machines is well known, not only in India, but also in parts of England and America, is a young member of this caste.

(6). Lawyers—There are many High Court Pleaders and District Pleaders in this caste. Mr. D. L. Vaidya is a Solicitor in Bombay. Mr. M. B. Chowbal, High Court Pleader, may be given as instances.

(7). Police Department.—This also is deemed as an improper or unsuitable line for the caste though there are a few instances of Prabhus being police officers and those that have been are doing their duty creditably. Mr. Karnik of Nasik who though only an Inspector of Police, almost a is single instance of a Marathi knowing Native Police Officer in charge of the duty of the Superintendent of Police. The present of a sword was lately given to him in a Darbar by Government in honour of his exploit in fighting with and arresting a notorious dacoit.

(8). Military Department—There have been some instances in the Native States, such as B. A. Gupte, who served as Commander-in-Chief of the Indore army and Inspector General of Police; S. G. Gupte, who also served as Commandant of the Imperial Service, Holkar Lancers. Captain Janardan Sadashive Dighe is in the Cavalry of His Highness the Gaikwad.

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nath Vaidya after whom the Karachi High School is named, and who was the first Native gentleman appointed by the British Government as the Director of Public Instruction, Mysore. Mr. Vinayak Sakharam Deshmukha, B. A., the present Head Master of Thana, (now at Nasik High School) Mr. Vaman Khandero Vaidya, Deputy Educational Inspector, Kolaba, Balkrishna D. Inamdar M. A., T. D. Chitre, M. A., and a few other persons may be mentioned here as instances. We cannot but mention here that it was Mr. Naro Ramchandra, alias Nana Mahagaokar, a distinguished scholar of this caste, who first founded a private English school in Poona, and was thus the pioneer in the branch of private educational institutions. The institution founded by Nana Mahagaokar was afterwards incorporated into a new Institution known in the present day as "Poona Native Institution."

(10) Authors in this line there are instances worth enumerating. If we look back to the Maratha History almost all the material thereof had been prepared by the members of this caste. It has been admitted by frank writers that but for the (बखरी) Bakhars (chronicles) written by this caste there would have scarcely been any material for the Maratha History. Almost all the chronicles are the productions of this caste. Of the books on religious subjects, (मथितार्थ सिद्धांत विजय, कर्म कल्पद्रुम, चरण विलास, वंश वृक्ष.) said to have been published by Satara Government with the approval of Pandits of the day and with the sanction of the British Government. The author of these works was Mr. Abasaheb Parasnis, a learned personage of this caste. Books on science like agriculture and horticulture, the (अश्वपरीक्षा) (book on horse) गजपरीक्षा (book on elephant) (सूपशास्त्र) (book on cookery) by the late lamented Rao Bahadoor Ramchandra Sakharama Gupte, a book on agriculture and collection of materials of the history of the Kayastha Prabhus by Mr. B. A. Gupte, a book on Astronomy by Mr. M. K. Chitnis, B. A., L.L.B., and a calendar of nearly 120 years by Mr. Gholkar, have been held to be authorities on the subjects they treat.

Journalists—There are some who contribute to the English dailies and a few that write for Marathi paper; but editors as such

there are only three (at Thana, Baroda, and Kolhapur) for Marathi papers. It can be said without contradiction that this caste has not the least liking for this business. They are indifferent for the current topics of politics, and hence they have a natural dislike for the business.

(11). Doctors—These also can be counted on the fingers. Dr. N. R. Satpute, Dr. G. C. Chitnis and Dr. G. A. Nadkar of Dhar with some students in the Medical College, are the only isolated instances. No reason can be given why people of this caste have not been entering this line.

(12). Trade, Commerce, Commission Agency, contracting busi ness, retail shop-keeping *are all conspicuous by their absence.* This caste being originally a Kshatriya race, it seems its members had not the tendency, nor have they picked up any, even in these days of competition and struggle for existence of following mercantile calling which was the exclusive privilege of Vaishyas. So far, therefore, it can be said that in sticking to the avocation of *penmanship and penmanship alone* this caste has shown itself to be more conservative than any other.

Question XXII.—If they are agriculturists state what position they usually occupy in the agricultural system i. e., are they—

(1) Zamindars;

(2) Tenure-holders, specifying the kind of tenure they hold ;

(3) Occupancy or non-occupancy Raiyats, stating whether they have or claim any privileges in respect of rent ;

(4) Nomadic cultivators, specifying the mode of cultivation they follow ;

(5) Landless day-labours, stating the manner in which they are paid.

Answer XXII—Some of them are agriculturists.

(1) "Khots" analogous to zamindars.

(2) Tenure-holders, such as Deshmukhs, Deshpandes, Patils, Kulkarnis, Mirasdars, Inamdars, Jahagirdars, Mokashis, Nadgondas, Sir Deshmukhs and Malguzars.

(3) Occupancy or non-occupancy Raiyats claiming partly or wholly remission in respect of the grant for the land they hold, such as *Istamuraridars* (permanent tenancy-holders .

(4) There are no nomadic cultivators.

(6) There are no landless day-labourers.

Observations XXII.

Those who can now be classed under the several headings of Agricultural system have become Landlords simply upon their original profession dependent upon **sword** and **pen.** They served the several Governments of this country and received in return Jehagirs and other grants of land; instances of Inamdars Jahagirdars, Watandars, and the holders of various kinds of tenure bear out the fact fully.

Question XXIII—If their occupation is that of:

(a) Artizans, what is their industry and in what special material do they work, or abstain from working?

(b) Hunters, do they catch game or vermin?

(c) Fishermen, do they catch fish only and also crocodiles and tortoises?

(d) Sweepers, do they remove night-soil or not?

Answer XXIII.—(a) No Prabhu is an artizan (b) a hunter (c) a fisherman or (d) a sweeper. The caste originally being "Kshatriya" (Military race) some of them are still fond of shikar which is practised as a pastime and not as a trade.

Observations XXIII.

This community is strictly conservative in the idea of its occupation,and hence it **has not swerved from its profession of penmanship,** which it strongly believes to be the only one that was ordained to it after it was compelled to give up sword according to the legend, and therefore we find no instance of a Prabhu artizan, hunter, &c.

Question XXIV—Name any implement or mode of working which is characteristic of the caste and also note whether there is any form or detail of their main occupation by abstaining from which they believe themselves to be raised above others of the same craft.

Answer XXIV—Formerly ***sword*** and latter on ***pen*** can be mentioned as implements characteristic of this caste. The mode and working of this caste is writing or penmanship in its widest sense as explained under Question XXI. There is no 'form or detail of main occupation of this caste by abstaining from which they believe themselves to be raised above others of the same craft.'

Question XXV—Do they habitually prostitute their (1) married and (2) unmarried women?

Answer XXV.—They never prostitute their women married or unmarried. Hindu Shastras and the sacred marriage law prohibit any such profane practices, and the prohibition is strictly obeyed by the caste.

Question XXVI.- Which of the following articles of food do the caste eat or abstain from eating ;—flesh, wine, monkeys, beef, pork, the flesh of cloven-footed animals, fowls, scaly or scaleless fish, crocodiles, snakes, lizards, jackals, rats, other vermin, the leavings of other people? Is there any special article of food their abstaining from which tends in their opinion to raise them above some other caste which does not abstain from it?

Answer XXVI.—The Prabhus of the present day are, as a rule, vegetarians and in public dinners of the caste animal food of every kind is strictly excluded. But in private dinners mutton and scaled fish are admitted to the table. The Prabhus living in the up-country very rarely use it and some do not use it at all. As regards the use of wines and other drinks many people of this caste use them but very stealthily. One would not like that another of his own caste even should know his habit of using it. It may, therefore, be said that they drink on the sly.

Observations XXVI.

This caste does not eat leavings of any people not even of the members of their own caste. This caste has to this day retained many of its original Kshatriya habits and customs, and it may be noted that its using animal food even now is an instance of the fact. The general influence of Buddhism and their daily contact with the Brahmins and other castes that have become vegetarians are perhaps the only reasons why this caste uses it scarcely and stealthily.

Question XXVII.—Name the lowest well-known caste with which the caste will :—

(a) Eat Pakki.
(b) Eat Kachi.
(c) Drink.
(d) Smoke.

Name the highest well-known caste which will eat, etc. (as above) with the caste.

Answer XXVII.--This caste does not eat Kachi, Pakki. drink or smoke with any lower caste. No Prabhu would smoke cigar or chiroot or pipe or *huka*, etc., used by his caste fellow even, much less used by any other caste. The higher caste does not accept food or drink at the hands of the lower caste. The Brahmins generally do not object to Pakki at the hands of "Prabhus" if cooked in milk or ghee.

Excepting vegetarian Brahmins of Maharastra, the Chandraseniay Kayasth Prabhus will not take *kachi*, *pakki* water or *huka* from any other caste. Guzerathi Brahmins are sometimes employed as water-bearers but not as cooks.

Sources of Information.

(1). Compiled from materials collected from the Thana Chandraseniya Kayastha Prabhu Club, Baroda Chandraseniya Kayastha Prabhu community assembled in a public meeting, Dewas public meeting of the caste, R. S. B. A. Gupte of Indore, Messrs Narayan Raghunath Deshpande of Uravda in Maval, Balkrishna Vithal Potnis, Kashinath Malhar Karnik and Ramchandra Nilkanth Inamdar, by T. V. Gupte, and adopted by the Chandraseniya Kayastha Prabhu Community of Poona, under the auspices of the Chandraseniya Kayastha Prabhu Social Club Poona.

APPENDIX I.

श्री वाराणशी (काशी) क्षेत्रस्थ ब्राह्मणांकडून पेशवे दरबारास आलेले पत्रोत्तर.

[1]स्वस्तिश्रीमद्दंडकारण्यांतर्गत भीमरथीनाभिहृदयसंगत्योपलक्षित पुण्यारण्यग्रामस्थ दाक्षिणात्य राजर्षि धर्माधिकारी प्रांत पुणें व समस्त ब्राह्मणांप्रति.

आर्यावर्तदेश आनंदवनात्रिकंटकविराजिताविमुक्तक्षेत्रस्थभटधर्माधिकारिशेषप्रभृतीनामनेका नतयो विलसंतु ॥ माघ शुक्लसप्तम्यावधि अत्रत्यक्षेमम-मस्ति भावत्कं तदनुदिनमध्यधिकमाशास्महे ॥ विशेषस्तु भाषया.—

राजश्री बाळाजी जनार्दन फडणीस यांणीं पुण्याहून मार्गशीर्ष शुद्ध दशमीचीं पत्रें पाठविलीं तीं पावलीं. तेथें लिहिलें कीं, प्रभूंचें ग्रामण्य येथें पडलें आहे. त्यास प्रभूंचे आचरणाचा ग्रंथाधार कसा आहे ? त्याजवरून आह्मीं सर्वांनीं, गागाभट्टकृत 'गागाभट्टी,' 'कायस्थप्रदीप,' गोविंदभट्टकृत 'गोविंदभट्टी,' स्कंदपुराणांतर्गत 'रेणुकामाहात्म्य,' कमळाकरभट्टकृत 'शूद्रकमलाकर,' 'जातिविवेक' इत्यादि निबंधग्रंथ पाहून तुह्मांस लिहिलें आहे. हें पाहिल्यावरून आपले ध्यानांत येईल.

[2]कायस्थास्त्रिविधाः प्रोक्ताश्चित्रगुप्तस्तथापरः ॥ दालभ्यगोत्रः क्षत्रजस्तु तृतीयः संकरात्मजः ॥ तत्र चित्रगुप्ताद्युत्पत्तिः ॥ पद्मपुराणे ॥ सृष्ट्यादौ सदसत्कर्मज्ञप्तये प्राणिनां विधिः ॥ क्षणं ध्याने स्थितस्तस्य ब्रह्मकायाद्विनिर्गतः ॥ १ ॥ दिव्यरूपः पुमान् हस्ते मषीपात्रं च लेखनीम् ॥ चित्रगुप्त

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१ कल्याणकारक, सुशोभित अशा दंडकारण्यनामक देशांतील भीमानदीच्या 'नाभि आणि हृदय यांच्या संगत्यानें उपलक्षित' ह्म० (भीमानदीच्या काठीं असून तिचाच पोटभाग अशा ?) पुणेंनामक ग्रामांत राहणाऱ्या दक्षिणदेशीय, राजर्षि, धर्माधिकारी व समस्त ब्राम्हण प्रांत पुणें यांप्रति;

आर्यवर्तनामक देशामध्यें, आनंदवन आणि त्रिकंटक या नांवाच्या दोन अतिपवित्र स्थलांनीं सुशोभित अशा अविमुक्त क्षेत्रांत (काशींत) राहणाऱ्या भट, धर्माधिकारी, आणि शेष इत्यादि उपनामांनीं युक्त ब्राह्मणांचे, अनेक नमस्कार विलसित होवोत. माघशुद्धसप्तमीपर्यंत येथें राहणारांचें क्षेम असे. आपलें क्षेम उत्तरोत्तर प्रतिदिवशीं वृद्धिगत असावें अशी आह्मीं आशा करितों. विशेष.—

२ कायस्थ तीन प्रकारचे सांगितले आहेत. एक-चित्रगुप्त कायस्थ, दुसरा-क्षत्रज ह्म० चंद्रसेन राजा जो क्षत्रिय त्यापासून झालेला, ज्यास दाल्भ्य ऋषीनें उपदेश केला ह्मणून दाल्भ्यगोत्री म्हणतात, तो चांद्रसेनीय कायस्थ आणि तिसरा—संकरजातीपासून झालेला संकरज कायस्थ. त्यांपैकीं चित्रगुप्तादिकांची उत्पत्ति पद्मपुराणांत सांगितली आहे ती अशी कीं,—सृष्टीचे आरंभीं ब्रह्मदेव, प्राणिमात्राचें पुण्यकर्म व पापकर्म कसें कळेल याचें क्षणभर चिंतन करीत राहिला, तेव्हां त्याच्या देहापासून दिव्यरूपधारी

इति ख्यातो धर्मराजसमीपतः ॥ २ ॥ प्राणिनां सदसत्कर्मलेखाय स नियो-
जितः ॥ ब्राह्मणोऽतींद्रियज्ञानी देवाख्यो यज्ञभुक् सदा ॥ ३ ॥ भोजनादौ
सदा तस्मा आहुतिर्दीयते द्विजैः ॥ ब्रह्मकायोद्भवो यस्मात्कायस्थो ज्ञातिरु-
च्यते ॥ ४ ॥ नानागोत्राश्च तद्वंश्याः कायस्था भुविसंति वै ॥ यावरून
कह्राडप्रांतीं व खानदेश संगमनेरप्रांतीं कायस्थ ब्राह्मण ह्मणून आहेत हे
ब्रह्मकायस्थ होत.

अथ चांद्रसेनीयक्षत्रियकायस्थोत्पत्तिः ॥ स्कंदपुराणे रेणुकामहात्म्ये ॥
स्कंद उवाच ॥ एवं हत्वाऽर्जुनं रामः संधाय निशितान् शरान् ॥ अन्वधा
वत्स तान् हंतुं सर्वानेवाऽसुरान् नृपान् ॥ १ ॥ केचिद्गगनमाश्रित्य केचित्पा-
तालमाविशन् ॥ जटां कृत्वात्मनः कचिद्ब्रह्मवेषमधारयन् ॥ २ ॥ बभूवुस्तापसाः
केचिद्वनमाश्रित्य तद्भयात् ॥ तत्रैवावस्थिताः केचिद्बभूवुर्नटनर्तकाः ॥ ३ ॥
केचिद्वैतालिकाः शूरा राजानस्तद्भयार्दिताः सगर्भा चंद्रसेनस्य भार्या दाल्भ्या-
श्रमं गता ॥ ४ ॥ ततोरामः समायातो दाल्भ्याश्रममनुत्तमम् ॥ पूजितो
मुनिना रामो ह्यर्घ्यपाद्यासनादिभिः ॥ ५ ॥ ददौ मध्यान्हसमये तस्मै भोज-
नमादरात् ॥ ददौ दाल्भ्यो मुनिश्रेष्ठो भार्गवाय महात्मने ॥ ६ ॥ भोजना-
वसरे तत्र गृहीत्वाऽपोशनं करे ॥ रामस्तु याचयामास हृदिस्थं स्वमनो-
रथम् ॥ ७ ॥ तस्मै प्रादादृषिः कामं भार्गवाय माहात्मने ॥ याचयामास
रामाद्वै कामं दाल्भ्यो महामुनिः ॥ ८ ॥ ततो द्वौ परमप्रीतौ भोजनं चक्र-
तुर्मुदा ॥ भोजनांते महाभागावासने उपविश्य च ॥ ९ ॥ तांबूलानंतरं
दाल्भ्यः पप्रच्छ भार्गवं प्रति ॥ यत्त्वया प्रार्थितं देव तत्त्वं शंसितुमर्हसि ॥ १० ॥
श्री राम उवाच ॥ तवाश्रमे महाभाग सगर्भा स्त्री समागता ॥ चंद्रसेनस्य
राजर्षेः क्षत्रियस्य महात्मनः ॥ ११ ॥ तन्मे त्वं प्रार्थितं देहि स्त्रीं सगर्भा
महामुने ॥ ततो दाल्भ्यः प्रत्युवाच ददामि तव वांछितम् ॥ १२ ॥ यन्मया

हातांत दौत व लेखणी धारण करणारा, ज्याला चित्रगुप्त असें ह्मणतात तो पुरुष
उत्पन्न झाला. तेव्हां त्याला ब्रह्मदेवानें, तूं यमराजाजवळ राहून प्राणिमात्राचें पुण्यकर्म
व पापकर्म त्याहावें असें सांगितलें. तो अतींद्रियज्ञानी ब्राह्मण, आणि यज्ञांत नित्य
हविर्भाग घेणारा देवरूपीही हाय. ज्याला ब्राह्मणादि 'द्विज,' भोजनाचे आरंभीं नित्य
'चित्रगुप्ताय स्वाहा' अशी अन्नाहुति देतात. तो ब्रम्हकायापासून म्हणजे ब्रह्मदेवाच्या
देहापासून उत्पन्न झाला ह्मणून त्याला कायस्थ असें ह्मणतात. या भूमीवर त्याचे वं-
शांतील अनेक गोत्रांचे कायस्थ आहेत.

प्रार्थितं देव तन्मे दातुं त्वमर्हसि ॥ ततः स्त्रियं समाहूय चंद्रसेनस्य वै मुनिः ॥ १३ ॥ भीता सा चपलापांगी कंपमाना समागता ॥ रामाय प्रददौ भीतां रामः प्रीतमना अभूत् ॥ १४ ॥ श्रीराम उवाच ॥ यत्त्वया प्रार्थितं विप्र भोजनावसरे पुरा ॥ तन्मे शंस माहाभाग ददामि तव वांछितम् ॥ १५ ॥ दाल्भ्य उवाच ॥ प्रार्थितं यन्मया पूर्वं राम देव जगद्गुरो ॥ स्त्रियो गर्भममु बालं तन्मे दातुं त्वमर्हसि ॥ १६ ॥ ततो रामोऽब्रवीद्दाल्भ्यं यदर्थमहमागतः ॥ क्षत्रियांतकरश्चाहं तं त्वं याचितवानसि ॥ १७ ॥ प्रार्थितश्च त्वया विप्र कायस्थं गर्भमुत्तमम् ॥ तस्मात्कायस्थ इत्याख्या भविष्यति शिशोः शुभा ॥ १८ ॥ [३]जायमानो यदा बालः क्षत्रधर्मा भविष्यति ॥ ततो दाल्भ्यः प्रत्युवाच भार्गवंप्रति हर्षितः ॥ १९ ॥ माकुरुष्वात्र संदेहं दुर्बुद्धिर्न भविष्यति ॥ एवं रामो महाबाहो हित्वा तं गर्भमुत्तमम् ॥ २० ॥ निर्जगामाश्रमात्तस्मात्क्षत्रियांतकरः प्रभुः ॥ ततः प्रकुपितो रामो नानावेषधरान्नृपान् ॥ २१ ॥ ज्ञात्वा नारदवाक्येन अशस्त्रानपि चावधीत् ॥ धारयंतो मुखेंऽगुष्टान् प्रार्थयंतोऽभयं नृपाः ॥ २२ ॥ स्थितास्तेषां बली रामो दत्तवानभयं तदा ॥ हत्वाऽदौ हैहयान् कोपात्पितुर्वधमनुस्मरन् ॥ २३ ॥ स्कंद उवाच ॥ कायस्थ एष उत्पन्नः क्षत्रिण्यां क्षत्रियात्ततः ॥ रामाज्ञया स दाल्भ्येन क्षत्रधर्माद्बहिष्कृतः ॥ २४ ॥ दत्तः कायस्थधर्मोऽस्मै चित्रगुप्तस्य यः स्मृतः ॥ प्राप्तकायस्थनामत्वाल्लेख्यावृत्तिश्च भूभृताम् ॥ २५ ॥ [[४]तस्य भार्या कृता चित्रगुप्तकायस्थवंशजा ॥ तद्वंशजाश्च कायस्था दाल्भ्यगोत्रास्ततोऽभवन्] ॥ २६ ॥ दाल्भ्योपदेशतस्ते वै धर्मिष्टाः सत्यवादिनः ॥ सदाचारपरा नित्यं रता हरिहरार्चने ॥ २७ ॥ क्षत्रियाणामयं धर्मः कृतं मौंजीनिबंधनम् ॥यत्किंचिद्वैदिकं जाप्यं नवग्रहमखादिकम् ॥२८॥ नानाशांतिनि च विधिवद्दत्विग्भिरेव कारयेत् ॥ षण्णां च कर्मपणां मध्ये त्रीणि कर्माणि जीविका ॥ २९ ॥ एवं या प्रकारेंकरून प्रभु क्षत्रिय चांद्रसेनीय कायस्थ दाल्भ्यगोत्री यांची उत्पत्ति आहे.

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३ परशुरामाचें भाषण ऐकून हर्षित झालेला दाल्भ्य ऋषि बोलिला कीं, हे रामा —मी हा राजपुत्र मागितला म्हणून तुह्मी निःक्षत्रिय पृथ्वी करण्याचा आपला हेतु पूर्ण झाला नाहीं असें मनांत आणूं नये. ही दुर्बुद्धि होणार नाहीं.

४ हा मजकूर मागाहून गोविंदभट्टानें व गागाभट्टानें ढकललेला आहे. मूळ ग्रंथांत नाहीं.

मोठ्यांचे आग्रह बहुतच पडले तेव्हां शास्त्र राखून त्यांची समजावीस करणें प्राप्त ह्मणोन क्षत्रियत्वनिराकारणार्थ एक भागवतवाक्य लिहिलें. तें कोणतें? तर,--"[५]नंदांतं क्षत्रियकुलं क्षत्रियत्वमनीनयदिति." ॥ याचें उत्तर –ह्या वाक्येंकरून सर्व क्षत्रिय मेले ऐसी गोष्ट कैसी घडेल. वाक्यार्थ काय ह्मणाल तर–नंदराजापर्यंत क्षत्रियव्यवहार (राजधर्म.) अनंतर क्षत्रियव्यवहार (राजधर्म) जाईल. शरीरस्थ गर्भ मागितला ह्मणोन कायस्थ व्यवहार. क्षत्रियपर्याय प्रभुव्यवहारी जाहला म्हणोन ज्ञाती नष्ट न जाहली. तसीच दुराग्रही पुरुषांचे समजावशीकरितां, वैदिकक्रम निषिद्ध पाराशरस्मृतीचा एक चतुर्थ चरण भलताच करून गागाभट्टी लिहिली. तो कोणता? तर,–"[६]कपिलाक्षीरपानेन ब्राम्हणीगमनेन च ॥ वेदाक्षरविचारेण कायस्थः पतितो भवेत् ॥ १ ॥ याचें उत्तर–अशीच जर स्मृति आहे तर सामान्यतः कायस्थत्रयासही निषिद्ध जाहलें तेव्हां ब्रम्हकायस्थांसहि निषिद्ध होईल, आणि मूळचा पाराशरस्मृतिग्रंथ काढून पाहिला, तेथें या स्मृतीचा चतुर्थ चरण "[७]शूद्रश्चांडालतां व्रजेत् " असा आहे, " कायस्थः पतितो भवेत् " असा नाहीं. वैदिककर्मनिषेधक स्मृतिवचन एकच लाविलें, आणखी निषेधक वाक्यच नाहीं. स्मृतितात्पर्यांत, वर्णत्रयास वैदिककर्मांचा विधि सिद्धच आहे. शूद्रास मात्र निषेध. अन्य संकरजातीयांचा शूद्रांत अंतर्भाव करून या तिहींचा निषेध होतो. चतुर्थ चरण तसा कल्पिला तर, शूद्रादिकांस वैदिककर्मनिषेध नाहीं, असें होईल. म्हणून कल्पितांच नये. अत एव, गागाभट्टांनींही त्यांचे पद्धतींत विशेष वैदिक मंत्र स्पष्ट लिहिलेच आहेत. पूर्वी स्वजातीमध्यें लहानमोठे अनाचार होते, त्यामुळें ज्ञातिविहित कर्माधिकारें जातिहानि जाली. याचें उत्तर–हे कलियुगपरत्वें सर्व ज्ञातींमध्यें अनाचार असतच आहेत. ते काणते म्हणाल तर–कर्नाटक प्रांतीं ऋग्वेदी देशस्थ ब्राह्मण चांगले आहेत. त्यांमध्यें प्रत्यक्ष बहिणीची कन्या (भाची) इचा मामासमागमें विवाह होऊन संतति होत्ये. हे लोकाविरुद्ध, शास्त्रविरुद्ध,

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५ नंदराजापर्यंतच क्षत्रियांचें कुळ, राजधर्म पावेल.

६ कपिला गाईच्या दुधाचे प्राशनानें, ब्राह्मणाच्या स्त्रीचेठाई गमन केल्यानें आणि वेदाक्षरांचा विचार (अध्ययनादिक) केल्यानें कायस्थ, पतित (जातिभ्रष्ट) होतो.

७ शूद्र चांडलत्व पावेल.

अनाचार. मिश्रमैथिल यांचे ज्ञातीमध्यें प्रथम पंचवीस वर्षांची कुमारी, नंतर विवाह होऊन संतती होत्ये; हाहि मोठाच लोकविरुद्ध, शास्त्राविरुद्ध, अनाचार आहे, असें असतां त्यांचे षट्कर्माधिकार व ज्ञातीची हानि जाहली नाहीं. तेव्हां प्रभूंचीच कैसी होईल. एकच दाल्भ्यगोत्र असोन या गोत्रींच सर्व विवाहादिक कर्में होतात ह्मणून ज्ञातिकर्महानि जाहली. याचें उत्तर--ज्या ऋषीचा जो वंश तो ऋषी त्या वंशाचे गोत्र. क्षत्रियवर्णच भिन्न. क्षत्रियांस गुरुगोत्र प्रसिद्ध आहे. दाल्भ्य ऋषीनें पालन करून उपदेश केला ह्मणून दाल्भ्यगोत्र लागलें. एतावता बाध नाहीं. पूर्वींहि सूर्यवंशीं व सोमवंशीं इत्यादि व्यवहार चालतच असोन सांप्रतही अमुक कुळींच इत्यादि व्यवहार चालतो. कुल वंश शब्दमात्र. अर्थभेद नाहीं. [[८]"चंद्रसेन राजा याचा पुत्र सोमराज यानें, चित्रगुप्त ब्रह्मकायस्थ याच्या वंशजाची कन्या विवाहिली; तेव्हां त्या जायेपासून संतति जाहली ते प्रतिलोभ.] याचें उत्तर—"[९]ब्राह्मण्यां क्षत्रियात्सूतः" इत्यादि वाक्येंकरून सूतज्ञात प्रतिलोमापेक्षां उत्तम. "[१०]प्रतिलोम इदमंगीकृत्यापि ब्रूम इति न्यायेन." वस्तुतः ब्रह्मदेनशरीरापासून जाहला ह्मणून तो ब्रह्मकायस्थ. परंतु तो चतुर्वर्णावेगळा देव, देवगंधर्वजाति. पूर्वीं क्षत्रिय राजे याहीं देवगंधर्व यांच्या कन्या बळात्कारें अथवा संतोषें विवाहिल्या; असें पुराणांतरीं बहुत स्थळीं आढळतें. शुक्राचार्यांनीं आपुली कन्या देवयानी ययाति राजास दिल्ही. तेव्हां या क्षत्रिय कायस्थास प्रतिलोमताही नाहीं. उत्तमप्रति सूत, त्याचा क्षत्रियांतच अंतर्भाव. त्यासही सर्व क्षत्रियकर्माधिकार आहे. चांद्रसेनीय क्षत्रिय काथस्थ कोणते ? याचें उत्तर— दाल्भ्य गोत्र कायस्थ प्रभु ऐशी आबालवृद्धपर्यंत ज्याची प्रसिद्धता असेल, तो चांद्रसेनीय कायस्थ. तर यास प्रभु ह्मणण्याचा प्रघात कसा पडला, याचें उत्तर— "[११]चत्वारस्तनया आसन्सोमराजस्य विश्रुताः ॥ विश्वनाथो महादेवो भानुर्लक्ष्मीधरस्तथा ॥ १ ॥ संख्यावानप्यसंख्योऽभूद्विश्वनाथो महाप्रभुः॥

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८ हा मजकूर खरा नाहीं असें वर दाखविलेंच आहे.

९ क्षत्रियापासून ब्राह्मणीचे ठाईं होतो तो सूत.

१० हें, सूत हा प्रतिलोमज आहे असा पक्ष घेऊनही आह्मी बोललों तरी.

११ सोमराजाचे— विश्वनाथ, महादेव, भानु आणि लक्ष्मीधर असे प्रख्यात चार

निवासः श्रीसरस्वत्यो रूपौदार्यकलाश्रयः ॥ २ ॥ स्कांदे रेणुकामाहात्म्ये इत्थमुक्तं" यावरून महासमर्थ होतो त्यास प्रभु ह्मणतात. विश्वनाथ यास सर्वहि प्रभु ह्मणूं लागले, म्हणून प्रभु व्यवहार रूढ पडला. सांप्रतहि ज्याणें जो रोजगार उदीम धंदा केला त्या व्यवहाराचें उपनाम पडतें व तेंच परंपरागत चालतें. त्याचा मुळपुरूष चंद्रसेनपुत्र सोमराज एकच, तेव्हां विवाहादिक कर्मे कोणाशीं जाहलीं? याचें उत्तर— पूर्वी दानच क्षत्रियांचे वंश, एक सूर्यवंश व एक सोमवंश यांचे परस्परें विवाह होतच असता यदु, कुरु, पंडु, एकाचीच संतति. यादवाची कन्या सत्यभामा कृष्णास दिल्ही असें पुराणांतरीं बहुतास्थळीं आढळतें. सर्व सृष्टिक्रम असाच आहे. पूर्वी ब्रह्मदेवाचे शरीरापासून चतुर्वर्ण उत्पन्न जाहले; तेव्हां मूळ पुरुषाची रचना अनादिसिध्दि, व्यवहार चालत आला आहे तो खरा. ब्रह्मदेवाचे दिवसांत दश अवतार होतात. त्यास पन्नास वर्षे जाहलीं आहेत. तेव्हां कोणत्या दिवसांत परशुरामावतार जाहला हें परमेश्वर जाणे. तेव्हां अनादि व्यवहारच प्रमाण आणखी स्कंद वाक्य [१२] "धारयंतो मुखेंऽगुष्ठान् प्रार्थयंतोऽभयं नृपाः ॥ स्थितास्तेषां बली रामो दत्तवानभयं तदा" तेव्हां आणखी क्षत्रिय राहिलेच होते ते हे एकच मिळाले. सारांश भगवदिच्छेकरून सृष्टि निर्माण जाहली. अनादिसिद्ध व्यवहार भगवत्सत्तेनें चालिला तो प्रमाण. ऋषिकूळ नदीमूळ पाहूं नये. ऋषिउत्पत्ति पाहा "[१३]हरिणी गर्भसंभूतो ऋष्यशृंगो महामुनिः ॥ तपसा ब्राम्हणो जातः केन जातेन कारणम् ॥ १ ॥ धीवरीगर्भसंभूतो व्यासो द्वैपायनो मुनिः ॥ तपसा

पुत्र होते, त्यांत विश्वनाथ हा; महापंडित, असंख्य गुणांनीं युक्त, लक्ष्मी आणि सरस्वती यांचें अधिष्ठान आणि रूप, औदार्य व कला यांचा आश्रय असा महाप्रभु (महासमर्थ) झाला. असें स्कंदपुराणीं रेणुकामहात्म्यांत सांगितलें आहे.

१२ तेव्हां आपल्या मुखांत अंगुष्ठ धारण करणारे, अभय मिळण्याची इच्छा करणारे असे कितीएक राजे शरण आले असतां त्यास, महाबली तो राम, अभय देता झाला.

१३ हरिणीच्या गर्भापासून झालेला महामुनि ऋष्यशृंग, केवळ तपश्चर्येनेंच ब्राम्हण झाला तेव्हां मूळच्या जातीचें कारणत्व काय करावयाचें आहे? कोळ्याच्या स्त्रीचे गर्भापासून झालेला मुनि द्वैपायन व्यास, तपश्चर्येनेंच ब्राम्हण झाला तेव्हां मूळच्या जातीचें कारणत्व काय करावयाचें आहे? तसाच उर्वशीचे गर्भापासून झालेला महामुनि वसिष्ठ, तपश्चर्येनेंच ब्राह्मण झाला. तेव्हां मूळच्या जातीचें कारणत्व काय करावयाचें आहे?

ब्राम्हणो जातः केन जातेन कारणम् ॥ २ ॥ उर्वशीगर्भसंभूतो वसिष्ठश्च महामुनिः ॥ तपसा ब्राम्हणो जातः केन जातेन कारणम् " ॥ ३ ॥ ऐसेच या पृथ्वीचे ठाई कित्येक निर्माण जाहले. त्यांचें वर्णन किती कोठवर करावें. विश्वामित्र क्षत्रिय होत्साता ऋषींत मिसळला. तसाच वाल्मीकही कोकणस्थांचा प्रवरसंबंध होतो. उत्पत्ति पाहतां प्रकारांतर. तस्मात्, "[१४]कस्य दोषः कुलेनास्ति व्याधिनाको न पीड्यते." असें आहे. भगवत्कृत मांडोन आपण नूतन स्थापूं गेल्यास भगवंतास कसें मानेल ! मानावयाचें नाहीं. हें दृष्टोत्पत्तीस येतच आहे. विषाची परीक्षा पाहणारांनीं पाहूं नये. पंडु व धृतराष्ट्र यांची उत्पत्ति व्यासापासून. पांडव यांची उत्पत्ति एकापासून एकेक ऐसें जगप्रसिद्ध ग्रंथांतरीं वर्णन. त्यांनीं अश्वमेधादिक यज्ञ केले, त्यांचे घरीं लक्षावधि ब्राम्हण जेविले, स्वर्गी घंटारव जाहले. द्रौपदीस पंच भ्रतार. तिणें स्वहस्ते लक्षावधि ब्राम्हणांस अन्नें वाढिलीं. महासती होय दोष ठेवितां रौररवप्राप्ति. तात्पर्य " [१५]बलीयसी केवलमीश्वरेच्छा " ॥ शके १७०१ विकारीनाम संवत्सरे. माहे अश्विन शुद्ध ८ मी रविवासरें. इत्यलम्. श्री शुभंभवतु.

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१४ कोणाचे कुळांत अगदीं दोष नाहीं ? कोण व्याधीनें पीडित अगदीं होत नाहीं ? तर सर्वांचे कुळांत कांहींना कांहींतरी लहानमोठा दोष असतो व सर्वांस लहानमोठा कांहींतरी व्याधि होतच असतो.

१५ केवळ ईश्वराची इच्छाच बलवत्तर आहे.

Translation of the letter addressed by the Benares Panditds to the Peshwa Darbar.

To

The Deccanee Royal Saints, Preceptors of religion and all the Brahmins residing in Poona, a City which forms as it were the heart and centre of the river Bheema, in the holy and beautiful district of Dandakarannya.

Many salutes from Brahmins bearing surnames such as Bhat (भट) Dharmadhikari धर्माधिकारी)and Shesha,(शेष) and residing in the holy place (viz. Kashi काशी) which is adorned by Nandanawana नंदनवन and Tricauttaca त्रिकंटक in the district of Aryavarta आर्यवर्त.

We duly received from Balajee Janardhan Fadnis the letter dated the 10th day of the white half of Margashirasha which h

sent from Poona. They relate to the religious controversy about the Prabhusd. there they ask for authorities from sacred books as to the practices of the Prabhus. We give in reply our opinion after consulting Gagabhatti गागाभट्टी of Gagabhat, Kayastha Pradeep, Govind Bhatti of Govindbhata, Renukamahatma which forms part of the Scandapurana, Shoodrakamelakara of Kamakarabhatta and Jatiwiweka and other books of reference.

Kayasthas are said to be of three sorts (kinds)—(1) the Chitragupta Kayasthas (2) Dhalbhaga Gatri Kshatriya Kayasthas and (3) Kayasthas of the mixed blood. The origin of Chitragupta Kayasthas is given in the Puranas. He (चित्रगुप्त) was born from the body of Brahma while he was contemplating how he should know the good and evil acts of living beings. He was a brilliant person with pen and ink in his hands. He was known as Chitragupta and was placed near the God of death. He was appointed to record the good and evil acts of men. He was a Brahmin possessed of supra sensible knowledge. He was a good sharing the offerings at sacrifices. All the Brahmins offer him oblations of rice before taking their meals. He is called Kayastha because of his origin from the body of Brahma. Many descendants of his bearing different Gotras still exist on this earth. From this it will be seen that Kayastha Brahmins of Karhada and Khandesha are the Brahma Kayasthas.

Now about the origin of Chandraseniya Kshatriya Kayastha In Rennukamahatma which forms part of the Skanda Purana, Skanda said—"In this way Parashurama having killed Arjuna and with his sharp arrows ready, ran after the demons and princes in order to destroy them. Being afraid of him some of the brave princes resorted to the vault of heavens, some entered the nether regions others put on the appearance of Brahmins with the aid of matted hair, some became ascetics, others resorted to the jungles, some who stayed there became dancers and actors and the others became flatterers at courts. The wife of Chandrasena being pregnant went to the hermitage of Dalbhya. Afterwards Rama also came to the hermitage of Dalbhya. He was hospitably received by the saint by offering him holy water, a stool and a seat. Dalbhya, the prince of saints, gave a hospitable dinner to the great Parashurama at noon. At the time of dinner with the "Aposhana" in their hands Rama asked of Dalbhya and Dalbhya asked of Rama what each wanted from the other, and each of them granted what the other wanted. Afterwards being greatly pleased they made a merry dinner. Being seated after dinner after "pansupari" Dalabhya asked Rama to tell him what he wanted from him. Rama said "Give me the pregnant wife of Chandrasena who has come to your hermitage." Thereupon Dalabhya replied "I give you what you desire"; but then you must give me what I prayed of you." Then he called Chandrasena's wife. She, slim and shaky, came. He gave her to Rama and Rama became pleased. Rama

said "Now ask of me what you prayed for at the time of dinner I shall give you what you desire." Dalabhya said "give me the fœtus of this woman." Rama said you have asked of me the very purpose for which I had come here, viz., the destruction of the Kshatriyas. You have asked for the fœtus in the body of this woman, therefore the child will be renowned as Kayastha when he begins to practice the Kshatradharma and when he is of age to perform sacrifices. Dalabhya, greatly pleased, replied that the child will certainly not be ill-natured. Rama, the destroyer of Kshatriyas, having abandoned that excellent fœtus went away from the hermitage; thereupon he became hot with anger and began killing whom he knew by the words of "Narada" and who had put on different appearances even though they were weaponless and even though they put their fingers in their mouths and begged protection of him. He was remembering the death of his father, first killed the हहय and then extended protection to those that were left. Scanda said "In this way this Kayastha was born of a Kshatrya woman from a Kashatriya. At the instance of Rama he was excommunicated from the Kashatradharma (avocation of Kshatriya) by दाल्भ्य. He was given the Kayastha Dharm a which was said to be of चित्रगुप्त The Profession of a king's Recorder was given him because he was named kayastha. (He married a wife from the family of the Chitragupta Kayasthas and his descendents bore the Gotra of Dalbhya.) By Dalbhy's teaching they became pious and truth-speaking. They are always bent on good deeds and are devoted to the worship of Hari and Hara. Thread ceremony was performed on them as it was the religion of the Kshatriyas. The vedic rites and prayers like the "Nawa Graha" sacrifices and the various religious hymns, they were allowed to perform through priests. Such is the origin of the Chandraseniya Kshatriya Kayasthas bearing the Gotra of Dalabhya.

Since great men insist it is necessary to meet their objections and satisfy them by sacred authorities. (1) There is one line in the Bhagawata which refers to the Kshatriyatwa of the Kshatriyas. It is as follows:—"The race of the Kshatriyas maintained their Kshatriyatwa up to the time of Nanda. It is impossible to construe this as meaning that all the Kshatriyas were destroyed. The race still continued under the name Kayastha Prabhus. The name Kayastha refers to the asking of Dalabhya of the fœctus in the body of Chandrasena's wife; and in ordinary parlance the word Prabhu became convertible with Kshatriya. (2.) Again a verse from Parashra Smratti was misstated by Gagabhatta and inserted in his Gagabhatti. It is as follows:—The Kayastha falls by drinking the milk of Kapila cow" by having an immoral connection with a Brahmin woman and the study of the words of vedas." If this be so, pro-

hibition would extend to all the three Kayasthas. But in the original Parasharasmrati the fourth line is different viz. शुद्रः चाण्डालतांव्रजेत. (The Shudra will be lowered status of a Chandal *i. e.* low caste) three high castes are authorized to perform vedic rites, the prohibition refers only to the Shudras. Castes formed by admixture are included among the Shudras and the prohibition applied to them also. If we read the verse as given in Gagabhatti no prohibition can be inferred in the case of the Shudras. Therefore the verse becomes unmeaning. (3.) The answer to the objection that the religious status of this caste suffered considerably by the immoral practices which formerly crept into it—is that in this Kaliyuga कलियुग such practices are seen in every caste *e. g.* in the ऋग्वेदी देशस्थ Brahmins of कर्नाटक there is the unauthorized and irreligious practice of marrying sister's daughter. Again the मिथिलिल keep their girls unmarried till 25. This also is a bad practice. In spite of all this, these castes did not lose their षट्कर्माधिकार (the privi'ege of performing the six fold rites) nor did they become extinct. How then can the Prabhus be extinct.

(4.) If it be objected that Prabhus lost their caste by marrying in the same Gotra, viz. Dalabhya—the answer is that though a saint is generally the Gotra of the family which descends from him, the case of Kshatriyas is different. The Kshatriyas bear the Gotras of their preceptor. Dalabhya Gotra was assumed because Dalabhya protected the Kshatrias and taught them religion. Therefore this objection too does not stand. In early times marriage restriction did not exist in the case of Soma wamsha and सूर्यवंश and even now the word कुल bears the same meaningas वंश (5) If it be urged that the descendants of चंद्रसेन were प्रातिलोम because his son married a wife from the family of the चित्रगुप्त ब्रह्म कायस्थ सेामराज the answer is that a son begotten on a Brahmin woman by a Kshatriya is called सूत and is better than प्रातिलोम. That is the case even on the supposition of प्रतिलोम. But then the Kayastha that was born from the body of Brahma ranked as देव or गंधर्व and therefore above the four races and we find in many places in Purans क्षत्रिय princes marrying the daughters of गंधर्वाs whether they were willing or not. शुक्राचार्य gave his daughter देवयानी in marriage to ययाती therefore the descendents of the क्षत्रियकायस्थ cannot be प्रतिलोम. The best सूत class is included among the क्षत्रिया; it has also all the privileges of the क्षत्रिया rituals. Who are the चांद्रसेनिय क्षत्रिय कायस्था? He is a चांद्रसेनिय क्षत्रिय कायस्थ who is known all over as such and who has a दाल्भ्य गोत्र.

(8) How was it that the चांद्रसेनिय कायस्था came to be called Prabhus? The answer is that सोमराज had four sons विश्वनाथ, महादेव, भानु,

and लक्ष्मीधर; of these विश्वनाथ who was very clever and who possessed numerous qualities became महाप्रभु i. e. very able. He was as it were the resort of wealth intelligenee beauty and benevolence. Thus विश्वनाथ came to be called प्रभु and the word came in general use. Even now a man is generally named after his calling. (9) If it be asked that how could they (the descendants)marry having the same ancestor, viz. सोमराज the son of चंद्रसेन the answer is that even in early times, when there were only two races—the solar सोमवंशीय and the lunar, सूर्यवंशीय they intermarried. यदु, कुरु, and पांडु were the descendants of the same ancestor and we find in Purans that सत्यभामा the daughter of a यादव was given in marriage to कृष्ण who was himself a यादव. That is the way how this world goes on. The four Varnas were born of the body of ब्रह्मदेव; so the creation of the original पुरुष is time immemorial whatever is customary should be taken as true. One day of Brahma Dev is equal to ten incarnations and it is said that 50 such years have elapsed. It is therefore difficult to ascertain when परशुराम lived. Besides we have the word of स्कंद which says that परशुराम gave protection to those who begged it of him having held fingers in their mouths. These mingled with the other Kshatriyas. In short this world was created by the will of God and it goes on also by His will. One should not look to the family of ऋषी *i. e.* saints or the origin of rivers. The great sage ऋष्यशृंग is said to be born of a deer, व्यास was born of a fisherman, and the great sage वशिष्ट was born of उर्वशी, and they became Brahmins by virtue of their austerities, why then look to the origin? Many were born in this way. विश्वामित्र became a saint even though he was a Kshatriya. The same is the case with वाल्मीकी. The Konkan Brahmins marry in the same प्रवर. If we look to their origin it is certainly queer. In short whose pedigree is without a flaw it who is immune from dissese? This is God's word. How will God approve of our idea of establishing a new order of things by up setting His own? That he would nof certainly approve of it is being experienced. It is dangerous to taste poison. पंडु and धृतराष्ट्र were born of व्यास. The Pandawas were each begotten by a different father. Still they performed अश्वमेध and other sacrifices. Lacks of Brahmins dined at their house. The bells in heavens chimed in their honour. द्रौपदी again had five husbands. She personally served food to millions of Brahmins. She being chaste and pure one goes to hell if one finds fault with her. In short the will of God is all powerful Sunday, 8th day of the white half of अश्विन month of the year 1701 (शके.)

APPENDIX II.

(Page 316-17 of Prabhu Ratnamala.)

प्रभु रत्नमाला पान ३१६-१७

परिशिष्टाक ४

राजमान्य राजश्री समस्त चांद्रसेनीय प्रभु लोक वर्णोचित स्वधर्मपरायण यांसः—

प्रति रघुनाथपंडित 'पंडितराव' कृतानेक आशिर्वाद. तुह्मां लोकांचे घरीं पंचमहायज्ञ व श्रावणी व मुंजी व इष्टपूर्तादिक सकल कर्मे यथोचित मार्गे करण्यास ब्राह्मणांचे तर्फे खळखळ होती, यास्तव समस्त पंडित मंडळी श्रीमंत महाराज राजश्री * राजे यांनीं मेळवून 'ज्याचा जो धर्म त्याचा त्यांनीं करावा. त्यांत कोणी बखेडा करूं नये. धर्मस्थापनेकरितां आमचें साहस त्यांत अधर्माचा दोष न यावा' अशी आज्ञा जाली. त्यावरून यथाशास्त्रार्थ ग्रंथावलोकन करून निर्णय चांद्रसेनी शुद्ध क्षत्रियवर्ण सिद्ध जाल्यानंतर श्री [१]क्षेत्रीं सरकारांतून गोविंदभट्ट खेडकर यांस राजश्री बाळाजी आवजी चिटनवीस यांनीं विनंती महाराजांस केल्यावरून पाठविले. तेथें श्रीमच्छंकराचार्यान्वय सद्गुरु अनंतदेव स्वामी व गागाभट्ट आदि क्षेत्रस्थ यांनीं निर्णय करून शास्त्रमार्गे तुमचा धर्म यथोचित संमती लेहून पाठविली. चांद्रसेनी दालभ्यगोत्री प्रसिद्ध राहतील ते क्षत्रियवर्ण कलयुगीं आहेत. त्यावरून कोंकणप्रांतीं महालोमहालीं कळविलें आहे. तीं पत्रें कोणी न दाखवितां द्वेष बुद्धीनीं कर्म करण्या चालविण्यास बखेडा करि-

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* शिवाजी महाराजांच्या वेळीं हें पत्र स्वाम्यज्ञेनें रघुनाथपंत हणमंत्यांनीं लिहिलें आहे.

१ काशी येथून.

तील ते देवा ब्राम्हणांचे द्रोही व राजदंडास अधिकारी होतील व ज्ञातीचे अपराधी समजोन. यथाशास्त्र वेदोक्त कर्म करावें. मिति शके १६९१ सौम्यनाम संवत्सरे मार्गशीर्ष शुद्ध ११ मु॰ सितेन सबेन आलफ. बहुत काय लिहिणें हे आशिर्वाद.

APPENDIX III.

(Page 317-18.)

प्रभु रत्नमाला पान ३१७-१८

परिशिष्टांक. ५

श्री.

शिक्का.

स्वति श्री राज्याभिषेक शक २९ सर्वजितन्नाम संवत्सरे कार्तिक बहुल चतुर्दशी क्षत्रिय कुलावतंस श्री राजा शाहू छत्रपती स्वामी यांनीं समस्त प्रभु क्षत्रिय यांस आज्ञा केली ऐसीजे. पूर्वी परशुराम रामचंद्र व रामचंद्र महादेव मांडवगडकर कायस्थ ज्ञाति हे उभयतां श्री क्षेत्रीहून येऊन समस्त क्षेत्रस्थ ब्राम्हणांची सभा गंगाक्षतेची करून आपले ज्ञातींत कर्मलोप जाहला आहे तो कर्माधिकार चालत असावा या हेतूनीं सर्व ब्राह्मणांस विनंती केली. नंतर सर्व ब्राम्हणांनीं अनेक प्रकारचे ग्रंथ पाहून यांचे परंपरेची कुळाची व्यवस्थेवरून गागाभटकृत पद्धती अन्वयें मूळ पाहतां चांद्रसेनीय क्षत्रिय यांजपासून यांची संगत लागती, तेव्हां क्षत्रिय धर्मास अर्ह आहेत असें शिष्ट संमतें ठरून कळविल्यावरून तुमचे ठायीं क्षत्रियत्व संभवतें. तुम्ही उभयतां मांडवगडचे राहणार. तुम्हांस आचारास

निर्णययुक्त सांगितल्यावरून तुह्मांस ब्राम्हणभोजन करावें अशी इच्छा होऊन विनंती केल्यावरून समस्त ब्राम्हणांनीं विचार केला कीं, तुमचे ठायीं क्षत्रियत्व नव्हे म्हणून आरोप आला, यास्तव कर्मं बंद केलीं त्याची व्यवस्था सर्व समजून घेतली. कर्मलोपास्तव कर्म चालविणें विषयीं सर्वांठायीं राजाज्ञा असावी म्हणून ब्राम्हणांनीं विचार करून हुजूर समजाविलें, त्यावरून ब्राह्मणांची नांवनिसीवार संमतयुक्त पत्र जालें तें स्वामीस निवेदन केलें. तें पत्र पाहून येथेंही शिष्ट आहेत त्यांस मिळवून ग्रंथाधारें शिष्टमुखें क्षत्रियमार्गाचा निश्चय सर्वमुखें ऐकून घेऊन पत्रें देण्याविषयीं आज्ञा केली आहे, तरी तुम्ही मांडवगडकरी उभयतां क्षत्रियान्वय यांजकडे कर्म क्षत्रियांचें चालत आहे, त्याप्रमाणें यथाशास्त्र चालत आहे त्याप्रमाणें चालवीत जाणें आणि तुम्ही यांसी अन्नव्यवहार चालत आल्याप्रमाणें चालवीत जाणें. जाणिजे. चंद्र २१ माहे सफर मुमसमान मयाव आलफ बहुत काय लिहिणें. मोर्तब.

APPENDIX IV.

पुस्तक १. अंक ९. कायस्थ प्रभुचे इतिहासाचे साधनें पान २२-२३

श्रीशंकर.

शिक्का

श्रीमच्छंकराचार्यन्वयसंजाताभिनवश्रीविद्याशंकरभारतीस्वामीकरकंजोद्भव श्रीविद्यानरसिंहभारतीस्वामीकृतनाराणस्मरणानि.

वेदशास्त्र संपन्न राजमान्य राजश्री समस्त ब्रम्हवृंदें क्षेत्रस्थ वगैरे वास्तव्य प्रभृति प्रांत यांसीं आज्ञा केली ऐसी जे, राजश्री बळवंतराव चिटणवीस संस्थान सातारा यांणीं हुजूर विनंती केली कीं, आमची चांद्रसेनीय कायस्थ

प्रभू ही ज्ञाती यांचा ज्ञातिधर्म पूर्वींपासून आजपर्यंत वहिवाट जी चालत आली त्याप्रमाणें वागत असतां नवीन हल्लीं ब्राम्हण तंटा करितात त्यास आजपर्यंत जसें चालत आलें तसें चालवावें. नवीन तंटा न होई असा बंदोबस्त करून देणार स्वामी समर्थ आहेत. म्हणोन श्रुत केलें. याजवरून हें आज्ञापत्र सादर केलें असे. तरी पूर्वींपासून आजपर्यंत जसा ज्ञातिधर्म चालत आला असेल त्याप्रमाणें चालविणें. नवीन तंटा करूं नये. विशेष लिहिणें तें काय. शके १७४७ पार्थिव नाम सवत्सर आषाढ मास.

APPENDIX V.

कायस्थ प्रभुचे इतिहासाचे साधनें, पुस्तक १ अंक ९ व ११ पान २४-२७.

श्रीशंकराचार्यस्वामीचें पत्र.

शिक्का.

श्रीमत्परमहंसपरिव्राजकाचार्य पदवाक्यप्रमाणपारावारपारीण यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाध्यष्टांगयोगानुष्ठाननिष्ठ तपश्चक्रवर्त्यनाद्यविच्छिन्नगुरुपरंपराप्राप्तषड्दर्शनसंस्थापनाचार्यव्याख्यान सिंव्हासनाधीश्वर सकलनिगमागमसारहृदय वैदिकमार्गप्रवर्तक सर्वतंत्रस्वतंत्र श्रीमहाराजधानीपंचगंगातीरवास कमलानिकेतनकरवीरसिंव्हासनाधीश्वर श्रीमच्छंकरभगवत्पादजान्हवीजनितश्रीविद्याशंकरपादपन्वाराधक श्रीविद्यानृसिंहभारतीस्वामिकृत श्रीभासकपरिवाराणामनुदिनमेधमानभव्यप्रदनारायणस्मरणानि.

स्वस्तिश्रीमप्तद्मसेवोत्तम वेदशास्त्रसंपन्न राजश्री समस्त क्षेत्रस्थ प्रांत प्रभृति ब्राम्हणान्प्रति मंगलं दिशातु. विशेषस्तु अत्रत्यक्षेमपरिज्ञानपूर्वक कुशलज्ञापनेन भवद्भिः पत्रद्वारा संतोषः प्रापणीयः ततस्तदनंतर आज्ञा होती

जे, शके १७४७ पार्थिवनाम संवत्सरांत संस्थान देवतेचें आगमन पुण्यासंनिध पर्वती येथें झालें. तों पुण्यग्रामस्त ब्राम्हणांत तट पडोन दुफळी राजेश्री बळवंतराव मल्हार चिटणीस घोलकर व भिवराव विठ्ठल व भगवंतराव मल्हार खासनिवीस नाडकर संस्थान सातारा व नारायणराव सिताराम व विठ्ठल बाबाजी फणसे व विठ्ठलराव देवाजी दिघे व आनंदरावजी तासकर प्रभृति समस्त चांद्रसेनीय कायस्थ प्रभुजातीचे धर्म वादानें झाली, त्यांत वेदशास्त्रसंपन्न राजश्री राघवाचार्य प्रभृति मंडळी गृहस्थ शेष यांचें शास्त्रानुमतें प्रतिपादन करणें कीं, चांद्रसेनीय कायस्थ प्रभू यांस वैदिक कर्मत्रयाधिकार आहे व वेदशास्त्रसंपन्न राजेश्री नीळकंठ शास्त्री प्रभृति अशेष गृहस्थ मंडळी यांचें प्रतिपादन करणें कीं, चांद्रसेनीय कायस्थ प्रभू यांस वैदिक कर्मत्रयाचा अधिकार नाहीं. येविशीं उभयतां तटांस आज्ञा केली कीं, ज्ञातिधर्म जे जे पूर्वापार चालत आले आहेत त्यांप्रमाणें चालतील. तुम्ही ब्राह्मणांनीं एकरूप असावें त्यावरून राघवाचार्य प्रभृति मान्य झाले. नीळकंठ शास्त्री प्रभृति यांचें ह्मणणें कीं, आह्मीं यादी लिहून घेतों. ह्या यादीवर श्रींनीं रुजू करून त्याप्रमाणें सर्वांची संमतें व्हावीं. ह्मणजे आह्मीं मान्य आहों. यांतील चौकशी पाहतां शके १७४६ चे सालीं नीळकंठ शास्त्री यांणीं राजश्री विठ्ठलराव दिवाणजी यांस पत्र देऊन कोकणांत कांहीं खटले उत्पन्न झाले आहेत. त्यांविशीं आह्मीं ग्रंथशोध करीत आहों. तुम्हीं तिकडे शोध करून ग्रंथ पाठवावा ह्मणोन लिहिल्यावरून येथें चार शास्त्रज्ञ होते. त्यांपासून शास्त्राधार संमताचा पट करून त्याकारणास्तव घेतला. नंतर नीळकंठ शास्त्री यांणीं बुद्धीस विपर्यास आणून आह्मीं यांत नाहीं आशीं अक्षरें श्री ओंकारेश्वरीं नंदीकेश्वराचे पाठीवर हात मारून बोलिले. पुढें तुळशीबागेंत जमाव करून प्रभूंस कर्मत्रयाचा अधिकार नाहीं. व चांद्रसेनीय कायस्थांची उपलब्धी नाहीं. असे आह्मीं ह्मणणार नाहीं, असें ब्राह्मणाचें ह्मणणें पडलें. प्रभूंस कर्मत्रयाचा अधिकार नाहीं. अशीं सर्वांचीं संमतें झालीं. कलह मिटला असतां त्या संमतीपटापैकीं दोन चार ब्राह्म-

णांस पुर्वांग उतरांग प्रायश्चितें थत्ते शास्त्री यांणी दिलीं. बाकी तट आला. तेव्हां उपाय नाहीं ह्मणोन हल्लीं यादी करून राघवाचार्य यांचें तटांतील ब्राह्मणास प्रायश्चित्ती ठरवून एकी करावी असा पर्याय दिसोन आला. तों वेदशास्त्रसंपन्न राजश्री वज्रटंक शास्त्री यांणीं कतबा श्रीसन्निध टाकिला. त्यांतील मजकूर वेदशास्त्रसंपन्न राजश्री नीळकंठ शास्त्री बावा थत्ते यांचें, प्रभूंचे घरीं वेदोक्त कर्म व्हावें. येविषयीं अनुकूल अशा साधनांचें स्वदस्तूरचें पत्र प्रभू यांस लिहून दिलें तें श्रीमंत दाखविल्यास श्रीची आज्ञा होईल त्याप्रमाणें प्रायश्चित्त घेऊन आज्ञेप्रमाणें राहूं; येविषयीं वाद सांगणार नाहीं. मिती वैशाख शुद्ध ४ गुरौ शके १७४८ व्ययनाम संवत्सरे हे विज्ञापना हस्ताक्षर खुद ह्मणोन. त्यावरून नीळकंठ शास्त्री थत्ते यांशीं आज्ञा केली कीं, तुह्मीं या कतब्यावर कतबा देऊन पुरवणीस उभें राहणें. त्यावरून थत्ते शास्त्री यांणीं कतबा दिला. त्यांतील मजकूर प्रभूचें घरीं वेदोक्त कर्म व्हावें अशा साधनाचें आमच्या स्वदस्तूरचें पत्र प्रभूंच्या येथें वेदोक्त कर्म व्हावें येविशीं आणोन दाखवावें. त्याची चौकशी माझे हातचें खरें किंवा खोटें याची होऊन श्री स्वामींची व राजश्री चिंतामणराव आपा यांची खातरी झाली म्हणजे स्वामी आज्ञा करतील त्याप्रमाणें ऐकूं. मिती वैशाख शुद्ध ७ शके १७४८ व्ययनाम संवत्सरे हे विज्ञापना. ह्मणोन त्यावरून सदरहू पत्र नीळकंठ शास्त्री यांचे हातचें विठ्ठलराव देवाजी यांजपाशीं बडोद्यास येण्यास दिवसगत लागली. तेव्हां नीळकंठ शास्त्री थत्ते यांणीं मध्ये येऊन विनंती केली कीं, पत्र आमचे हातचें असतें तरी रुजुवातीस येथें. पत्र आमचे हातचें नसतां वज्रटंक यांणीं कतबा टाकून आमची अबरू मलीन केली. त्यास श्रीनीं कृपा करून येविशीं मजला पत्र करून दिलें पाहिजे. त्यावरून त्यांस पत्र लिहून तिराईतांत ठेविले तें असें. वज्रटंक शास्त्री याणीं, तुम्हीं प्रभूंस वेदोक्त कर्म व्हावें, असें साधनपत्र स्वदस्तूरचें दिलें तें काढोन दाखवितों; ह्मणोन ते दोन महिने बोलत आले. परंतु बोलल्याप्रमाणें दस्तऐवज निघाला नाहीं. यास्तव तुमचा मुचलका तुम्हांस परत दिला.

असें वज्रटंक शास्त्री यांणीं तुम्हीं प्रभूंस पत्र दिलें म्हणोन सांगितलें तें मृषा, वज्रटंक यांचें पत्राविषयीं बोलणें उपयोगीं नाहीं. असें ध्यानीं आणोन तुम्हांस हें पत्र करून दिलें असें. तर परस्परें सर्व विरोध टाकून ब्राम्हणांनीं स्वस्थ असावें. विशेष लिहिणें ते काय ? वैशाख वद्य १० शके १७४८ म्हणोन. याप्रमाणें लिहून वेा राजेश्री मल्हार श्रोती यांजपाशीं तिराईत ठेविलें. आणि श्रोती यांस ताकीद केली कीं, नीळकंठ शास्त्री यांचे हातचें अस्सल पत्र बडोद्याहून रुजुवातीस आल्यास हें पत्र तुम्हांपाशीं अमानत आहे तें परत मागें द्यावें. पत्र नच आलें तरी उभय ब्राम्हणाचें ऐक्य होईल तेव्हां नीळकंठ शास्त्री यांचे हवालीं करावें. नंतर बडोद्याहून नीळकंठ शास्त्री थत्ते यांचे हातचें अस्सल पत्र रुजुवातीस आलें. तेव्हां वज्रटंक शास्त्री प्रभृति ब्राम्हण येऊन उपोषित बसले कीं, थत्ते शास्त्री यांणीं रुजुवातीस यावें आणि मल्हार श्रोती यांजपाशीं अमानत पत्र आहे तें परत आणवावें. त्यावरून श्रोती यांस करारप्रमाणें पत्र मागें द्यावें म्हणोन सांगून पाठविलें असतां पत्र नयेई. तेव्हां पांच आसामी ब्राम्हण तगाद्यास बसविले. नंतर श्रोती यांणीं राजश्री चिंतामणराव पांडुरंग यांचे विद्यमानें येऊन विनंती केली कीं, पत्र सायंकाळीं आणून देतों म्हणोन कबूल करून मिरजकर यांचे दरम्यानगतीनें वरीं गेले. आणि पुण्यांत नीळकंठ शास्त्री यांस मिळोन फळी बांधोन बसले तदनंतर दुसरे दिवशीं तुळशीबागेंत सभेचें बोलावणें केलें. तेथें ब्राह्मण जमा झाले. हे वर्तमान कळतांच राजश्री खंडो सीताराम वकील निसबत आंग्रे व बाबाठोसर यांजबरोबर ब्राम्हणास सांगून पाठविलें कीं, नीळकंठ शास्त्री पत्राचे रुजुवातीस नयेतां पुण्यांत बसले. तुम्हीं तेथें काय म्हणोन जमा झाला. इतकें ऐकतांच ब्राम्हण जिकडील तिकडे गेले. दुसरे दिवशीं राजेश्री पांडुरंग रामचंद्र ढमढेरे यांचे वाड्यांत सभा करून पुण्याचे तट बांधून बसले. पुनः नीळकंठ शास्त्री यांस तुमचें हातचें दस्ताऐवज पत्र आलें. रुजुवातीस येणें म्हणोन आज्ञा सांगुन पाठविली असतां, आपण नयेतां थत्ते शास्त्री यांणीं राजेश्री बाळाजी पंत

नातु यांचे विचारें दहा गृहस्थ तिराईत चिंतामणराव आंपा मिरजकर व आनंदराव ढाकफलकर वकील निसबत राजश्री चिमाजी आपा व खंडो सीताराम वकील निसबत आंग्रे इत्यादिक चाणाक्ष दहा गृहस्थ मंडळी, पिशाच लिपीचें पत्र होतें म्हणुन परीक्षेस पाठविली. त्यांचे विचारास सदरहु पत्र नीळकंठ शास्त्री थत्ते यांचे हातचें खरें थत्तें शास्त्री पिशाच लिपी व बाळबोध दोन्हीं लिपी लिहितात. असें ठरलें. तें पत्र तपसशीलवारः—

सहस्त्रायु चिरंजीव राजश्री विठ्ठलराव दिवाणजी यांसीं प्रती नीळकंठ शास्त्री कृतानेक आशिर्वाद येथील कुशल तागाईत आश्विन शुद्ध त्रयोदशी पावेतों जाणोन स्वकीये लेखन आनंदवीत जावें. विशेष आपले कडील वर्तमान तेथोन विद्वान येतात त्यांचे मुखें श्रवण होऊन परम समाधान होतें तें किती लिहावें. कोंकणांत कांहीं खटला पडला आहे, तो मजकूर चिरंजीव राजश्री अमृतराव बाबा व राजेश्री जीवनराव दिवाणजी यांस विदित केला. ब्राह्मणाकडील पत्र आलें होतें. तें दिवाणजीस दाखविलें त्याविषयीं ग्रंथशोध करित आहों. त्या प्रांतीं याविषयीं शोध आपलाही असेलच अणखीही शोध करून इकडे रवाना व्हावा. ह्मणजे ते ग्रंथ वाईकडील सांपडतील. त्या ग्रंथांवरून पक्का विचार करून ठेविला असतां समयीं फार उपयोग होईल. याविषयीं फार लिहून काय कळवावें. इकडील वर्तमान राजेश्री रामराव यांणीं विदित केलेंच असेल. ईश्वरचरणीं आपली निष्ठा आहे. तदनुरूप ईश्वर कृपा करितच आहे, पुढेंही करील. बहुत काय लिहिणें लोभ करावा हे आशीर्वाद. ह्मणोन हें पत्र चतुष्टाईनें दहाजणांच्या विचारें नीळकंठ शास्त्री यांचे हातचें खरें असें ठरलें. तत्रापि चित्तांतील द्वैत सुटन ब्राम्हणांतील कलह मिटावा हें चित्तांत न वागे. नंतर वे ॥ राजश्री धोंडभट्ट खरे प्रभृति द्रविड ब्राम्हण मंडळी असामी ४० चाळीस यांणीं नीळकंठ शास्त्री थत्ते यांस बहिष्कार घातला. कारण, पूर्वीं शास्त्रानुमतें आपला अनुसर असोन पत्रास नाकबूल होऊन पांच चार ब्राम्हणांस वृथा प्रायश्चित्त दिलें. तदनंतर दुसरे

दिवशीं बहिष्कारामुळें आपले तटांत मिळावें असें चित्तांत आणून राहातेकर यांचे वाड्यांत आपलेच फळीचे ब्राम्हण जमा करून नीळकंठ शास्त्री दर ब्राह्मणांस. वसंतपूजेनिमित्त एक अथवा अर्धा रुपया देऊन आपणांस गंधाक्षत करूं लागले. तेथेंही खरे यांणीं जाऊन बहिष्कार सांगितला. त्यावरून बाळाजीपंत नातू यांनीं चौकीचे प्यादे आणून धोंडभट्ट यांस कंपनीसरकारच्या फरासखान्यांत पाठवून नीळकंठ शास्त्री यांस गंधाक्षत केली. नंतर धोंडभट्ट खरे यांनीं कंपनीसरकारांत गारपिरावर आपल्या अबरूबद्दल नातू यांजवर फिर्याद केल्यावरून नातू यांस सरकारांत बोलाऊन उत्तरें निरुत्तरें परस्परें समक्ष होऊन चौकशीअंतीं बहिष्कार खरा असें ठरलें. राहातेकर यांचे वाड्यांतून त्या ब्राह्मणांसह श्रीसन्निध आले व राघवाचार्यप्रभृतिही जमा होऊन उभय तटांनीं मान्यता लिहून दिल्या कीं, श्रीची आज्ञा होईल त्याप्रमाणें मानणें परंतु नीळकंठ शास्त्री यांचा दुराग्रह कीं, चांद्रसेनीय कायस्थ यांचा शास्त्रार्थ खोटा म्हणोन संमति व्हाव्या. तेव्हां सशास्त्र असतां खोटे संमत देणें हें अनुचित यामुळें तट तेंकाळीं तसेंच राहिले. तों इतक्यांत, भगवंतराव मल्हार खासनिवीस व आनंदराव रावजी तासकर, चांद्रसेनीय कायस्थ प्रभु हे दर्शनास येऊन त्यांणीं समक्ष वृत्त निवेदन केलें कीं, ब्राम्हण आपसांत कलह करून आमच्या ज्ञातीस वैदिक कर्मत्रयाधिकार नाहीं म्हणान याद्दी करितात असें परभारां ऐकितों, परंतु आमचे घरीं परंपरागत वैदिक मंत्रेकरून संस्कार चालत आहेत. पूर्वीपासून शास्त्रज्ञ व शास्त्री नव्हेत, आतांच नवीन झाले असें नाहीं. मागेंही ब्राम्हणांनीं एकदोन वेळ कांहीं खटला उपस्थित केला होता, त्याचा निर्णय शास्त्रानुमतें त्यावेळींच झाल्याची वहिवाट चालू असतां, आतां आपसांत तंटा करून उगीच यादि करणार त्यांस, श्री साक्षात् शंकर धर्मसंस्थापक आहेत, तेथें आणिकांसारखें व्हावयाचें नाहीं. त्यावरून त्यांस आज्ञा केली कीं, पूर्वी खटला झाला तेंकाळीं शास्त्रानुमतें निर्वाह झाल्याचें साधन तुम्हांपाशीं आहे किंवा कसें ? त्यावरून त्यांणीं दहा वीस साधनें आणून प्रत्यक्ष दाखविलीं.

APPENDIX VI.

(Information from our Indore friend.)

Chandraseniya Kayastha Prabhu.

Sub-caste (Endo-gamos.)..............*Nil*

Hypergamous.

Family titles (उपनाम)

1 Garude गरुडे 2 Gupte गुप्ते 3 Bahire बहिरे 4 Dalvi alias Donde दळवी उर्फ दोंदे 5 Nachane नाचणे 6 Kamthe कामठे 7 Dixit alias Dighe दिक्षित उर्फ दिघे 8 Gadakari गडकरी 9 Ravara alias Raghav रावर उर्फ राघव 10 Kshipre alias Raje क्षिप्रे उर्फ राजे 11 Shathe शठे 12Jayawant जयवंत 13 Shringarpure alias Tungare शृंगारपुरे उर्फ तुंगारे 14 Javalekar alias Javale जवळेकर उर्फ जावळे 15 Karnatki alias Karnik कर्नाटके उर्फ कर्णिक 16 Pradhan प्रधान 17 Randive रणदिवे 18 Sule सुळे 19 Satpute सातपुते 20 Patanker पाटणकर 21 Tamhane alias Tambe ताम्हणे उर्फ तांबे 22 Phanse फणसे 23 Khatik खाटिक 24 Bendre alias Durve. बेंद्रे उर्फ दुर्वे 25 Vaidya वैद्य 26 Pangule पांगुळे 27 Korde कोरडे 28 Likhite लिखीते 29 Vivade विवादे 30 Davane दवणे 31 Vaghule वाघुले 32 Chitre चित्रे 33 Mohile. मोहिले 34 Vakhare वखारे 35 Muke मुके 36 Ulkand उलकंद 37 Bhishe भिशे 38 Chaubal alias Chawak चौबल उर्फ चावक 39 Khale खळे 40 Tivekar तिवेकर 41 Deupatre. देउपात्रे

Sections (गोत्रे.)

[EXOGAMOS.]

1 Kashyap कश्यप 2 Kripa कृप 3 Raibhya रैभ्य 4 Bhagur भागुर 5 Naidhruva नैध्रुव 6 Bhargava भार्गव 7 Jamadagni जामदग्न्य 8 Bhrigu भृगु 9 Garga गर्ग 10 Bharadwaja भारद्वाज 11 Kapila कपिल 12 Deval देवल 13 Shandilya शांडिल्य 14 Atreya अत्रेय 15 Maitrayan मैत्रायण्य 16 Agasti अगस्त्य 17 Pulaha पुलह 18 Paingya पैंग्य 19 Vishwamitra विश्वामित्र 20 Gautam गौतम 21 Vashishtha वसिष्ठ 22 Sankyayan सांख्यायन 23 Gandhamadan गंधमादन 24 Vyaghra वैघ्र 25 Samir. समिर.

NOTE.—Nos. 1—4 cannot intermarry, so also. Nos. 5 to 8; 9 to 11; 12 and 13; 14 and 15 and 16 and 17, Nos. 18,

to 25 can marry into any section besides their own, subject to the general rule that the 7th male and 4th female ancestors are not identical, a rule very carefully observed. That section of this rule which is called परतवेल (परत return and वेल twig or creeper) means returning the twig or branch that is marrying a daughter from the family of the mother of the bridegroom. This is scrupulously avoided.

Of the family names originally belonging to the Chandraseniya Kayastha Prabhus the following have been admittedly adopted by the Marathas :—

(1) Gurude गरुडे (2) Ranadive रणदिवे (3) Tambe तांबे (4) Thakare ठाकरे (5) Bhishe भिशे (6) Tungare तुंगारे (7) Dalvi दळवी (8) Korde कोर्डे (9) Vaidya वैद्य (10) Patankar पाटणकर (11) Raje राजे and (12) Dabir दबीर.

It would be impossible to prevent any family from adopting the surnames of their Patrons, masters or employers, and the process is very conspicuous among the Parsees among whom we have, Petits, Wellingtons, Coopers, Meadows, Ashburners, and others, but the fact that authors of the community adopting the names of the superior sect, admitting the adoption deserves to be recorded. [Compare Shelke's Vaunshavali, वंशावळी and Dhairavo's Shannavakuli, शहाणवकुळी published respectfully in Poona and Bombay.]

CHANDRA SENIYA KAYASTHA PRABHUS.

One peculiar trait of this community is the acquisition of land or hereditary Vatans ; they seem to have domiciled themselvesr wherever they could succeed in obtaining possession of land ; and they pride in assuming official designations for their families, dropping the surname (उपनाम) but retaining its tradition and its gotra for religious or matrimonial purposes. As an instance a short sketch of the members of one family from Dabhol, who are Jayawants is sufficient. From a family tree in the possession of Mr. R. N. Inamdar, the Honorary Magistrate of Poona it appears that during the last 5 or 6 hundred years the descendants of one man named Lingo Shankar have acquired residence in 25 places and are known by 19 family names. (1) Tungar, (2) Shringarpur, (3) Rajapur, (4) Yeshwantgad, (5) Yeshwi, (6) Duragawadi, (7) Satara, (8) Mulher, (9) Mahad, (10) Guralji, (11) Poona, (12) Mawal, (13) Thana, (14) Charai, (15) Baroda, (16) Bassein, (17) Shahapur, (18) Kohoch, (19) Bombay, (20) Hyderabad, (21) Panvel, (22) Gandagar, (23) Kolhapur, (24) Indapur, (25) Chaool, (26) Dhabol and that the direct

representatives of that single person are this day known as (1) Javale, (2) Tungare, (3) Jayawant, (4) Shriugarpure, (5) Tipnis, (6) Karkhanis, (7) Fadnis,(8) Chitnis,(9) Inamdar, (10) Adhikari, (11) Yeshwikar, (12) Durugavadikar, (13) Deshpande, (14) Mulherkar, (15) Rajapurkar, (16) Mahadker, (17) Patil, (18) Kohochkar and (19) Kulkarni. (1) जावळ–जावळे (2) तुंगार–तुंगारे (3) जयवंत (4) शृंगारपुर–शृंगारपुरे (5) टिपणीस (6) कारखानीस (7) फडणीस (8) चिटणीस (9) इनामदार (10) अधिकारी (11) येशवी–येश्वीकर (12) दुरुगवाडी–दुरुगवाडीकर (13) देशपांडे (14) मुल्हेर–मुल्हेरकर (15) राजापुर–राजापुरकर (16) महाड–महाडकर (17) पाटील (18) कोहच–कोहचकर (19) कुळकर्णी. Of these 19 family names 9 are derived from the domiciles and 9 from official designations while the remaining one is surname. [उपनाम]

The family names given in the beginning have been adopted during pre-historic period and many have lost their meaning, but the following is mere guess work or intrusion into the science of philology. No traditions exists as to their origin :—(1) Gurude (Eagles among men.) The head men or chieftain. Those with the Eagle on their flag.

(2) Gupte—It is from Gupti the Sword-stick.

(3) Bahire—Deaf.

(4) Dalvi—From दळ dal (army) commandants.

(5) Nachane—From नाचणी a kind of grain or nach नाच dance.

(6) Dixit—Performers of the great horse sacrifice.

(7) Gadkari—Commandants of Fort.

(8) Kshipre alias Raje—Rulers of the tract watered by the Kshipra, a river in Malwa.

(9) Shathe—From Shat शठ "cunning."

(10) Jayawant—The Victorious.

(11) Pradhan—Ministers.

(12) Randive—The lights of the battle-field.

(13) Phanse—The Jack-fruit which is "outwardly rough but inwardly soft."

(14) Vaidya—Physicians.

(15) Likhite—Writers.

(16) Vivade— विवादे Discussers, Ambassadors.

(17) Vaghule—The bat-like [compare, fable of changing sides in battles.]

(18) Chitre—The beautiful "like a picture."

(19) Muke—Dumb.

(20) Chaubal—चौबळ Commanders-in-Chief.

Proceedings of the Chandraseniya Kayastha Prabhu gathering held under the auspices of the Chandraseniya Kayastha Prabhu Social Club, Poona, on 21st July. 1901, in the late Rao Bahadur Pandurang Daji Adhikari's hall.

1. Mr. Trimbak Wasudev Gupte, Secretary of the Institution, opened the meeting by reading the invitation card attached to this proceeding. Mr. Gupte stated that the work of the ethnographic questions with their answers and observations was laid upon the table of the club 8 days as announced already; that this general gathering of the community was to approve of the same and sanction its submission to R. E. Enthoven, Esq., I.C.S., Provincial Superintendent of Census.

2. Mr. Ramchandra Nilkant Inamdar proposed and Mr. Kashinath Malhar Karnik seconded—

That Sirdar Bhivrao Madhawrao alias Bapusaheb Potnis should preside on the occasion.

The proposition was carried out unanimously.

The President suggested that it would be inconvenient to read all the questions, answers and the observations thereon, he therefore wished that some of the selected questions with their answers should be read by Mr. Balkrishnarao Vithal Potnis and observations thereon be summarized by Mr. T. V. Gupte. This was done by both the gentlemen at the sense of the meeting.

4. Mr. Khanderao Shripat Mokashi proposed and Mr. Sakharam Ramchandra Chaubal seconded—

That the work before the gathering be approved, endorsed and signed by the President and that a letter submitting the work be drafted by the Secretary and signed by the Chairman and be sent to the Provincial Superintendent of Census. Carried unanimously.

5. Mr. B. A. Gupte of Indore proposed and Mr. R. D. Karkhanis and Dr. Satpute seconded—

(a) That the thanks of this general meeting be conveyed to R. E. Enthoven, Esq., I.C.S., Provincial Superintendent of Census, Bombay, for his courtesy in giving this caste an opportunity of compiling its history as written by its own members and public bodies.

In putting the Resolution before the meeting Mr. Gupte remarked that the political wisdom of avoiding unnecessary agitations and heart-burnings in doing one's duty is a rare virtue and deserves to be publicly appreciated.

(b) That Dr. Ramkrishna Gopal Bhandarkar, M. A. Ph. D., C.I.E., the great Antiquarian and Sanskrit Scholar of the century, be informed of the deep obligations he has laid the caste under by his advice and valuable suggestions on the draft replies of the questions received from the Ethnographic Committee of Government, and that regret may be expressed at the valuable time he had to spend in convincing such laymen as the members of the committee of the club.

In putting the Resolution before the gathering Mr. B. A. Gupte laid much stress on the value of the help and added that although Dr. Bhandarker was above thanks it was his pleasant duty to express them just as an infant would naturally express its deep obligations to a nurse with a divinely sweet smile because it does not possess the power of speech. Carried unanimously.

6. Mr. Ramchandra Nilkant Inamdar proposed and Mr. Balkrishnarao Vithal Potnis seconded—

That Mr. Gupte, of Indore be thanked for his coming over to Poona for this gathering especially.

Carried unanimously.

7. (a) Ramchandra Nilkant Inamdar, proposed and Mr. Rajaram Chimnajee Gupte seconded—

That Messrs. Balkrishna Vithal Potnis and T. V. Gupte be specially thanked for preparing the whole work. Carried unanimously.

(b) Mr. T. V. Gupte proposed and R. D. Karkhanis seconded—

That Messrs. Kashinath Malhar Karnik and Ramchandra Nilkant Inamdar be thanked for gathering the material of the work prepared.

In putting the Resolution Mr. Gupte said that he could not have completed the work with Mr. Balkrishnarao Potnis, but for the exertions of Messrs. Karnik and Inamdar who rather showed them the way in compiling the bulky work. That as a Secretary of the Historical Society Mr. Inamdar gave the best help possible from time to time, and that the advantage of the vast reading of Mr. Kakasaheb Karnik (known student of history) was timely taken in preparing this work.

Thanks were then proposed to the President. Carried out unanimously.

(Sd.) B. M. POTNIS,
President.

CORRESPONDENCE.

No. 410 of 1900.

From

R. E. ENTHOVEN, Esq., I.C.S.,
Provincial Superintendent of Census,
Bombay Presidency.

To

The SECRETARY,
Chandraseniya Kayastha Prabhu Social Club,
Poona City.

Camp Poona, 13th August, 1900.

Sir,

I have the honour to enclose herewith ten copies of certain ethnographic questions dealing with information which is required in connection with the census of 1901, and to enquire whether the Committee of the Club will be kind enough to assist me by arranging to obtain replies to the questions from those who are in position to supply accurate information.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) R. E. ENTHOVEN,
Provincial Superintendent of Census.

Poona, 26th September, 1901.

From

THE CHAIRMAN,

Chandraseniya Kayastha Prabhu Social Club,

Poona.

To

R. E. ENTHOVEN, Esq.,

Provincial Superintendent of Census,

Bombay Presidency,

Poona.

Sir,

With reference to your letter No. 410, dated 13th August, 1900, I am desired by the Committee of the Local Chandraseniya Kayastha Prabhu Club to forward replies to the questions therein referred to with the following remarks :—

(a). Copies of your questions were forwarded to different towns but excepting Thana, Baroda, Maval, Dewas, and Indore no replies have been received, nor is there any hope of creating interest in this subject.

(b). The Committee of the Club has therefore to content itself with what materials they could rather together after repeated calls and earnest solicitations.

(c). All the replies recorded and the information locally collected were placed *ad seriatim* before the Club, the points freely discussed and the final reply adopted, much stress was laid on the authorities that could be produced in print over mere traditions or unrecorded local stories.

(d). Wherever possible every effort was made to avoid speculations in the body of the replies, but it has been deemed advisable to add a separate chapter of dissertations compiled from the voluminous criticism received. This chapter though extraneous to the definite requirements of your committee will, it is hoped, prove interesting in its own way.

(e). The whole report has finally been adopted in the General Meeting of the caste on the 21st of July, 1901.

(f). Thanks are due to Messrs. Ramrao Narayan Pradhan, Sakha-

ram Gunesh Mujumdar, both of Baroda, and to R. S. B. A. Gupte of Indore and Mr. Narayanrao Deshpande of Urowda in Maval, Fadnis of Dewas State and Mr- V. G. Kotwal of the Thana Club.

(g). Of the Poona workers Messrs. Ramchandra, Nilkuntha, Inamdar, Kashinath Malhar Karnik, Balkrishna Vithal Potnis deserve the special mention for the self-imposed task of collecting materials from published records of all sorts. As Secretary of the Poona Historical Society of the caste Mr. Inamdar proved himself a valuable acquisition to the Committee of the Club.

(h). But above all the strenuous and heavy task enthusiastically undertaken and creditably carried out deserves recognition. To the exertions of Messrs. Balkrishna Vithal Potnis and Trimbak Vasudeo Gupte is solely due the accomplishment of the embodiment and consolidation of the voluminous information and the separate preparation of the dissertation (observation) chapter. But for them the Club would not have been able to do their work satisfactorily.

(2). It is the earnest desire of the Club to publish this work in a separate book after it is revised by you and I am directed to solicit the favour of your recasting it in the form in which you would like to see it published. You have already placed the community under great obligations by giving them an opportunity to say their say and a critical examination thereof will add to their obligations. the resolution placed in the meeting of the caste is respectfully A copy of enclosed.

(3). It is impossible to conclude this letter without expressing the deep obligations under which Dr. R. G Bhandarker has placed the Club and the Committee by reading very carefully all the replies drafted by the Club and favouring them with suggestions and advice invaluable. That a scholar of Dr. Bhandarker's standing should have borne with patience the crude and lay enquiries of a group of non-antiquarian students of History, that he should have spent hours with them as if to teach them how and what to write and that all this should have been done in a spirit of impartial and friendly advice was an advantage not to be over-rated. To him therefore I am specially directed to convey through Government the special and heavy obligation of the community.

I beg to remain,
Sir,
Your most obedient servant,
RAJARAMA CHIMNAJEE, Chairman,
Chandraseniya Kayastha Prabhu Social
Club, Poona.

No. 1 of 1901.

From

R. E. ENTHOVEN, Esq., I. C. S.,

Superintendent, Ethnographic Survey,

Bombay Presidency.

To

THE CHAIRMAN,

Chandraseniya Kayastha Prabhu Social Club,

Poona, 1st October, 1901.

Sir,

I have the honour to acknowledge the receipt of your letter of the 20th instant (of the last month ?) and accompaniments containing replies to Ethnographical questions in so far as they relate to the Chandraseniya Kayastha Prabhus, and to ask you to convey my thanks to the Committee for the care and industry with which they have applied themselves to the work of preparing these materials for an Ethnographical sketch of the caste.

2. With the permission of the Committee I propose now to print a proof article for the recently sanctioned Ethnographic Survey from these materials and to submit it to you for any remarks you may have to offer. There will, I would add, be no objection to your issuing the article separately as proposed in para. 1 (i) of your letter.

(3) For the purpose of prosecuting the Survey the full scope of which is explained in the enclosed papers, it is of the utmost importance to secure the assistance of the castes, tribes and committees which are to be dealt with in its records. I shall welcome at all times information carefully collected and compiled by such associations on the lines which your committee has adopted, and I would ask you to convey my special acknowledgments to those gentlemen mentioned in your letter who have by their labours materially contributed to the success of the investigations set on foot on receipt of my list of questions.

4. I shall have much pleasure in bringing to the notice of Government the names of gentlemen who assist in the production of the work described in the enclosed papers, embodying the result of the Ethnographic Survey of this Presidency.

5. I would ask you in conclusion to inform the members of your caste of the pleasure with which I have received the resolution passed on July 21st last. I can only trust that representatives of other castes will come forward with equal readiness to assist me with information and advice concerning the origin, constitution, customs and ceremonies of the division of Hindu Society to which they may belong.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) R. E. ENTHOVEN,
Superintendent, Ethnographic Survey.

No. 45 of 1903.

From

R. E. ENTHOVEN, Esquire, I. C. S.,
Superintendent of the Ethnographical Survey,
Bombay Presidency.

To

The Secretary,
Chandraseniya Kayasth Prabhu Social Club,
Poona.

Camp Poona, 9th March, 1903.

Sir,

I have the honour to forward herewith 6 copies of the Monograph on "Prabhus" for distribution among the gentlemen who kindly assisted in preparing materials for the same.

I shall be glad to receive any criticism that you may be disposed to offer regarding the monograph as it now stands. The account is marked "draft" as you will observe and is merely provisional. Ultimately it will be incorporated in the Ethnographical Glossarry of the Presidency but this will not be published for some years yet. In the meanwhile additional materials may be forthcoming, or corrections may be found desirable. I trust your committee will continue

to devote attention to the origin and customs of the caste and kindly keep me informed of the result. I shall be happy at any time to discuss any questions that may arise, in a personal interview at No. 17, Queen's Gardens, between the hours of 12 and 4.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) R. E. ENTHOVEN,

Superintendent of the Bombay Ethnographical Survey.

Poona, 1st September, 1903.

Dear Sir,

I enclose herewith copies of the important correspondence with the Provincial Superintendent of Census and Ethnography and request to kindly furnish me with a note ef criticism and additional information (Vide Mr. Enthoven's last letter No. 45 of March 9th, 1903) that you may be disposed to offer on the draft monograph sent to you some days back.

2. The materials supplied to Mr. Enthoven by the Club could not be fully embodied in the draft monograph and therefore it is decided to issue them separately in print. (Vide Para 2 of Mr. Enthoven's letter No. 1 of October 1st, 1901.) This would further enable all the readers of the monograph to offer their criticism and suggestions.

I hope to receive your note of criticism and suggestions at your early convenience.

Yours Sincerely,

T. V. GUPTE,

Chairman, Chndraseniya Kayastha Prabhu
Social Club, Poona.

PART II.

EXTRACTS

FROM BOMBAY GAZETTER AND OTHER PUBLICATIONS.

Bombay Gazetteer Volume, II.—Surat and Broach pp. 52, Writers (Surat)—under the head of writers come three classes, Bramha-Kshatris (536), Kayasths (981) and Prabhus (211).

Kaira and Panchmahal Vol. III.—P. 30 "The Kayastha Prabhus settled in Gujrath after its conquest by the Marathas."

Bombay Gazetteer, Vol. X.—Ratnagiri and Savantwadi pp. 118—The only class of writers are Kayasth Prabhus with a strength of 664 souls (males 341, females 323). They are found in very small numbers all over the district, but chiefly in the north, in Dapoli, Chiplun and Khed. Among Kayastha Prabhus there are no sub-divisions. Except that none have light eyes, they do not, in appearance or dress differ from Brahmans. They speak Marathi correctly and have no separate dialect. They eat fish, mutton and game, but not domestic fowls. They are clean, neat and hard-working and in former disturbed times had a name for faithfulness and bravery. Though frugal in straitened circumstances, when prosperous they are hospitable and fond of show and pleasure. Some are in Government Service, some are cultivators, and few are hereditary officers or the holders of land grants. In religion they do not differ from Brahmans. Their chief household god and goddess are Khandoba and Bhavani. Their family priests are Brahmans. They do not intermarry with other castes. Caste disputes are settled by a mass meeting of the castemen. They send their children to school, and are on the whole, prosperous.

P. 412-13 (Savantwadi).—Under Writers come Prabhus with a strength of 19 souls. Descendants of men in British employ when the state came under their management ; they are outsiders from Ratnagiri and Thana. Since 1872 all the Prabhus, except one family, have left Savantwadi.

Kolaba and Janjira, Vol. XI, 1883 A. D.—Page 46. Writers—Of writers there were two classes with a strength of 4,242 (males 2,085, females 2,157) or 1·17 per cent. of Hindu population. Of these 4,182 (males 2,059, females 2123) were Kayastha Prabhus, and 60 (males 26, females 34) Patane Prabhus. Kayastha Prabhus are returned as found over the whole district. So strong is the rivalry between Kayasth Prabhus and Brahmans that the Brahmans have put out of caste the priests who officiate for the Prabhus. In Pen no Brahman is allowed to take alms from a Prabhu's house on pain of a fine of £1 (Rs. 10) and of excommunication, and no Prabhu is allowed to enter the Mahadev temple. As a class the men are middle-sized and slightly built, and the women graceful. They speak Marathi and are clean and hard-working. They are mostly writers and accountants, but some are husbandmen and traders. Most of them live in one or two-storied brick or stone and lime built houses with tiled roofs. They eat fish, and the flesh of goats and sheep and drink liquor. Their daily food is rice, pulse, vegetables, and fish. Both men and women dress like Konkan Brahmans. Among them girls are married between nine and eleven, and boys between twelve and sixteen. They burn their dead and do not allow widow marriage. Polygamy is allowed and practised. They are generally Bhagwats and have images of their gods in their houses. Their priests, who are Brahmans, are treated with respect. They keep all Hindu holidays and fasts. Social disputes are settled by a meeting of the men of the caste, and the decision of the majority is respected. They send their boys to school and though the competition for clerkships has greatly increased they are still well-to-do.

Page 411 (Janjira).—Kayasth Prabhus, numbering 1,492, are found all over the state. In token of their Rajput descent Prabhus do not eat fowls. According to a local story, the reason is that the fowl's beak is like a pen, and the Prabhus being writers, object to keep an animal who, like, themselves, lives by the pen. (The Rajputs explain their dislike to hens on the ground that they are foul feeders. But the feeling is wide spread and is found among wild tribes who are not careful to eat only clean feeders. The feelings seem connected with the religious respect for the cock. Perphaps it has its origin in the feelings that the spirits of the dead, wandering near their old home may have found a resting place in the domestic fowls.) Except a few who are small traders, their occupation is State service and husbandry. Most of them are well-to-do.

Volume XIII. Part I, (Thana). Pp. 87-89—Writers included two classes with a strength of 5,213 souls (males 2,726, females 2,477)

or 0·68 per cent. of the Hindu population. Of these 5,128 (males 2,696, females 2,432) were Kayasth Prabhus, and 85 (males 40 females 45) Patane Prabhus.

Kayasth Prabhus are returned as numbering 5,128 souls and as living in all parts of the district except in Mahim. They claim descent from Chandrasen, a Kshatraya king of Oudh. According to the Renuka-Mahatma of Padma Puran, the story is that after Parashut ram, in fulfilment of his vow to destroy all Kshathriyas, had killed Sahasrarjun and king Chandrasen, he discovered that Chandrasen's wife had taken refuge with Dalabhya, one of the rishis or seers and that she was with child. To carry out his vow Parashuram went to the sage who asked him to name the object of his visit, assuring him that his wish would be fulfilled. Parashuram replied that he wanted Chandrasen's wife. The sage without any hesitation brough, the lady, and Parashuram delighted with the success of his scheme promised to grant the sage any thing he might ask. The sage asked for the unborn child and Parashuram agreed to give him the child, on the sage engaging that it and its offspring should be trained as clerks not as soldiers. The child was named Som Raja, and his sons Vishvanath, Mahadev, Bhanu, and Lakshumidhar, and their descendants were called Kayasth Parbhus by the Sudras as they could not pronounce the word Prabhus. Brahmans in their hate and rivalry taking advantage of this mispronunciation, declared that their true name was Parbhu, that is bastard or people of irregular birth. But the word is spelt Prabhu in letters and deeds granted to those of the community who served the Satara and Peshwa Governments. The services of the Kayasthas were early secured by the Musalmans. A colony was established near the Musalman city of Junnar in Poona; a second settlement, probably from Surat by sea, was made at Rajupuri in Janjira, whose ruler the Habshi admiral had a Kayasth Prabhu minister; a third settlement was at Daman on the north border of the Thana district; a fourth was at Baroda under the patronage of Raoji Appaji, the minister of the Gaikvad; and a fifth was at Kalyan, from where they spread over the Thana district, Shivaji (1627-1680) was very fond of Kayasth Prabhus, and they have occasionally been supreme in the Satara, Kolhapur, Nagpur, and Baroda courts. According to a Maratha story in the possession of Rao Bahadur Ramchandra Sakharam Gupte of Poona, Shivaji on one occasion dismissed all the Brahmans who held financial posts and engaged Kayasth Prabhus in their places. In reply to the complaints of Moropant Pingle and Nilopant, his two Brahman advisers, he reminded them that, while all Musulman places of trust held by Brahmans had been given up without a struggle, those held by Prabhus had been most difficult to take, and that one of them, Rajpuri, had not yet been taken.

Their commonest surnames are Adhikari, Chitre, Donde, Gupte, Jayavant, Pradhan, Raje, Randive, Tamhane and Vaidya. They have also family names, taken from official titles such as Chitnis, Parasnis, Potnis, Tipnis, Deshmukh, Deshpande, Daftardar, Karkhanis, Phraskhane, Divan and Kulkarni. As a class the men are middle-sized and slightly built, fair with regular features and handsome intelligent faces. Their women are refined and graceful. The young men generally speak correct and well pronounced Marathi. But among some of the elders there are several peculiarities, chiefly the use of *v* for *i* and *i* for *v* as *virada* for *irada*, *Inayak* for *Vinayak* and *Ishvashver* for *Vishveshver*. They are clean, neat, hardworking and faithful, and hold places of trust both in Native States and under the British Government, to whom they have always been loyal. They are mostly writers and accountants, and regard such duties as their birthright. The keen rivalry between them and the Brahmans has made the Kayasths most staunch-supporters of each other, as the proverb says, "The crow, the cock, and the Kayasth, help those of their own caste." (The Marathi runs, "*Kak, kukut, Kayasth, Svajatiche pariposhak.*) Some are husbandmen, holders of hereditary grants of land, and traders. But most are clerks, quick and neat enough workers to hold their own against Brahman or any other rivals. Most of them live in one or two-storied brick or stone and lime built houses with tiled roofs. On the ground floor there is a cook-room, a room for the gods, a dining-room, a receiving hall, and two or three sleeping-rooms. On the second story a public room *Divânkhânâ*, a receiving room or guest chamber, the women's hall *majghar*, a store room and place for drying clothes, and two or three other rooms. They have a good store of furniture, copper, brass, iron and tin vessels, boxes, cots and bedding. Each family has a Kunbi servant and most have cattle and bullock carts. A good many have milch cows and she-buffaloes.

They eat fish, the flesh of goats and sheep, but deem fowls unclean and never touch them. Some of them drink liquor. But the flesh eating and liquor drinking are done stealthily, as they like, as far as possible, to be supposed to live in the same way as Brahmans. Their daily food is rice, pulse, vegetables and fish, or pulse curry. They are fond of good living, and their caste feasts cost them from 6d. to 1s. each (4-12 annas) a head. In dining they sit on low wooden stools and eat from metal plates, apart from each other. Both men and women dress like Konkan Brahmans, the men in the middle-sized flat-rimmed Brahman turban, with a plain bordered waist cloth, waistcoat, short coat, a shoulder-cloth passed round the neck and falling to the knees, and Brahman shoes. Their women wear their hairlike Brahman woman, tightly drawn back and formed into a knot or bunch on the top of the head. It is generally hard to tell

a Prabhu from a Brahman woman. They are equally richly dressed and with quite as much neatness and care. Of ornaments well-to-do men wear a gold ring on the little finger of the left hand. Their women wear the same ornaments as Brahman women. Most families have a rich store of good clothes for high days. The men generally rise between six and seven, and repeat a verse or two in praise of some god. Then, after a cup of tea or coffee, they bathe and worship their household gods and breakfast about ten. After breakfast they chew a packet of betelnut and leaves, and attend to their business. In the evening supper is generally over before eight and they retire to rest soon after.

On the birth of a child, musicians play upon pipes and drums, friends and relations are called, a birth paper is drawn out by a Brahman astrologer, sweetmeats and betelnut are handed round, and the guests take their leave. On the fifth day friends and relations are treated to a cup of milk. On the sixth the goddess *Sati* is worshipped, and on the twelfth, the child is laid in a cradle and named. Boys are girt with the sacred thread either in their sixth or in their eighth year. Girls are married between nine and eleven, and boys between twelve and sixteen. They burn their dead and do not allow widow marriage. Polygamy is allowed and practised. They are generally Bhagvats, but they worship goddesses more than gods. They have images of their gods in their houses. They perform three of the six Vedic duties or Karmas, studying the Veds *Adhyâyan*, sacrificing *Yajan*, and giving alms *Dân*. Their Priests who are Brahmans, ase treated with respect. They keep all Hindu holidays and fasts. Social disputes are settled by a meeting of the men of the caste, and the decision of the majority is respected. Those who disobey are cut off from marriage, dinner, and other caste ceremonies. Caste discipline shows no sign of decline. They send their boys to school, and though the competition for clerkships has greatly increased, they are still well-to-do.

Nasik XVI 1883 :—Page 43. Writers include two classes, Kayasth Prabhus 150 (males 81, females 69) and Thakurs 488 (males 287, females 201) Prabhus mostly late arrivals from the Konkan, hold high posts in the Revenue branch of the Public Service. Their prosperity greatly depends on the caste of the headman in the Collector's Office, as there is a very keen rivalry between Prabhus and local Brahmans. As a class they are educated and well-to-do.

Page 41—Kayasth or Kasth Brahmans have three houses in the village of Ghoti in Igatpuri, they are said to have come from Upper India within the last forty years.

Volume XVII, Ahmednagar. Page 64—65:—Writers include two castes with a strength of 167. Of these 148 (males 77, females 71) were Kayasth Prabhus and 19 (males 14, females 5) were Patane Prabhus.

Kayasth Prabhus are returned as numbering 148, and as found in the town of Ahmednagar and the sub-division of Jamkhed. They have come from Kolaba and Thana in the Konkan in search of employment, some of them being clerks in Government Offices and others Pleaders. They formerly held high posts under Government, and there is one Prabhu Inamdar in Jamkhed. In look, speech, food drink, and dress they do not differ from their brethren in Kolaba Thana, and Poona. Details given in the Poona Statistical Account. They eat flesh and drink liquor, and, as a rule, are clean, orderly, honest, thrifty, and hospitable. They are clerks and pleaders and as a class are well-to-do.

They rank next to Brahmans and above Kunbis. During the time of the Peshwas the Chitpavans are said to have treated Kayasth Prabhus very harshly because they wore the sacred thread and because they were dangerous rivals both as soldiers and civil officers and clerks. Their family gods are Ganpati, Khandoba, Tuljabhavani, and other Brahmanic gods, and they keep regular Brahmanic feasts and fasts. Their Priest is a Deshasth Brahman, who conducts all their ceremonies. They worship their family gods with sandal paste and flowers daily and offer them food. Early marriage and polygamy are allowed, widow marriage is forbidden, and polyandry is unknown. Their social and religious customs do not differ from those of their caste people in Kolaba. They send their children to school and are a pushing class.

Bombay Gazetteer, Vol. XVIII, Part I, Poona.—Page 192-193. Kayasth Prabhus are returned as numbering 830, and as found over the whole district except Junnar. They claim to be Kshatriyas. According to their story, after Parashuram had killed Sahasrarjun and king Chandrasen, he discovered that Chandrasen's wife had taken refuge with the seer Dalabhya, and that she was with child. To complete his vow to kill the whole of the Kshatriyas, Parashuram went to the sage, who received him kindly, asked him why he had come, and promised to grant his wishes. Parashuram replied that he wished to kill Chandrasen's wife. The sage produced the lady, and Parashuram, pleased with the success of his scheme, promised to grant the sage whatever he asked for. Dalabhya asked for the unborn child, and Parashuram, bound by his promise, agreed to spare the mother's life on condition that the child should be bred a writer not

a soldier, and that instead of Kshatriyas his descendants should be called Kayasths, because the child was saved in his mother's body or Kaya. The boy was married to Chitragupta's daughter, and was given the title of Prabhu or lord. Kayasths are divided into Chitragupt Kayasths, Chandraseni Kayasthas and Sankar Kayasthas. The Chandrasenis have no sub-division except Damani Prabhus, who, in no way, differ from the rest, and have a special name only because they lived for a time at Daman in the north Konkan. Kayasths have Gotras or family stocks and pravars or founders, and forty two surnames. People bearing the same surname and belonging to the same family stock do not intermarry. In appearance, Kayasths closely resemble Konknasth Brahmans. They are fair and middle-sized, with regular features and thick black hair. The men wear the top knot and moustache, but neither beard nor whiskers. The women are fairer than the men and handsome. They wear the hair tied in a knot at the back of the head, use false hair, and deck their hair with flowers. Their home speech is Marathi, which both men and women speak correctly. Their houses are stocked with furniture, copper, brass, iron and tin vessels, boxes, cots, bedding, glass hanging and brass lamps. Each family has a servant, and most have cattle, horses, dogs, parrots, and bullock carts, Their houses vary in value from £50 to £2,000 (Rs. 500-to 20,000); their furniture from £10 to £200 (Rs. 100 to 2,000); a man's stock of clothes from £7 to £50 Rs. 70 to 500); a woman's, a child's from £10 to £200 (Rs. 100–2000). their ornaments are worth £30 to £500 (Rs. 300—5000). They eat fish and the flesh of goats and sheep, but secretly, as they prefer to be considered vegetarians, and drink both country and foreign liquor. Their daily food is rice, pulse, vegetable, fish or pulse curry, milk, curds and whey. They drink tea or coffee, are fond of good living, and their pet dishes are gram oil-cakes and wheat and sugar semicircular cakes or karanjas. A family of five spend every month on their food, if rich, £5 to £7 10s. (Rs. 50—75), if fairly off £3 to £4 (Rs. 30—40), and if poor £2 10s. (Rs. 25- 30). Their feasts cost 6d. to 1s. (4—8 as.) a guest. Both men and women dress like Maratha Brahmans, and it is often hard to tell a Kayasth Prabhu from a Brahman. They are generally richly and most carefully and neatly dressed. Of ornaments well-to-do men wear gold necklaces and finger rings, and the women the same ornaments as Brahman women. They are hardworking, hospitable, orderly, and loyal ; but extravagant and fond of show. They are writers, husbandmen, money-lenders, and money-changers. They are generally Bhagvats or followers of Vishnu, and are termed Deviputras or goddess' children, because they worship the early local mothers more than the regular Brahman gods. They have house images of Annapurna, Vishnu, Balkrishna, Bhavani, Ganpati, Khandoba, and Mahadev. Their

Priests are Deshasth Brahmans, whom they treat with great respect. They keep the regular Hindu fasts and feasts, and settle social disputes at meetings of the castemen.

On the sixth day after a child is born they worship the goddess Sathi and name the child on the twelfth. They gird their boys with the sacred thread before they are ten. They marry their girls before they are twelve, and their boys before they are twenty. The details of their birth, thread-girding, and marriage ceremonies differ little from those of Patane Prabhus. A thread ceremony costs them £10 to £50 (Rs. 100—500) and a marriage £50 to 500 (Rs. 500—5,000). They burn their dead and do not allow widow marriage. They send their children to school and hold their own as writers in spite of the competition of Brahmans and other non-writer classes.

Bombay Gazetteer, Satara, Vol. XIX.—Pages 56—57.—Writers include two classes with a strength of 536. The details are :

SATARA WRITERS, 1881.

Division.	Males.	Females.	Total.
Kayasth Prabhus......	188	152	340
Patane Prabhus.......	44	152	196
Total...	232	304	536

Kayasth Prabhus are returned as numbering 340, and as found over the whole district except in Patan. They have no sub-divisions and look like Maratha Brahmans. They are generally fair, middle-sized, and regular featured. The men keep the top knot and moustache, but not the beard or whiskers, and women wear the hair tied in a knot behind the head and deck their heads with flowers. Both men and women dress and speak like Maratha Brahmans, and unlike them, eat fish and flesh and drink liquor. They are neat, clean, hardworking, faithful, and loyal. They are writers and accountants and regard clerkship as their birthright. They worship the usual Brahmanic gods and goddesses, and observe all their fasts and feasts. Their Priests are Deshasth Brahmans whom they pay great respect. They settle social disputes at meetings of the castemen, send their boys to school, and are a steady class.

Bombay Gazetteer, Sholapur, Vol. XX :1884—Pages 44—45. Writers include two classes with a strength of 184. Of these 111 (males 51, females 60) were Kayasth Prabhus, and—73 (males 31 females 42) were Mudliars.

Kayasth Prabhus are returned as numbering 111 and as founp over the whole district except in Malsiras. They claim to be Kshatriyas and to be descended from Chandrasen, an early King of Oudh. Some of their surnames are Randive, Tamhane. and Vaidya. They are middle-sized, slightly built and fair, and their women are graceful. They speak Marathi and are clean, neat and hardworking. Most of them are writers. They live in substantial buildings with walls of mud and stone and flat roofs. They eat fish and flesh and drink liquor, but very stealthily. On the birth of a child they hold the family impure for ten days. On the sixth day they worship the goddess Satvai and on the twelfth cradle and name the child. They gird their boys with the sacred thread before they are ten years old and marry them before they come to manhood. They marry their girls before they are ten, and spend £20 to £100 (Rs. 200—1,000) on a child's marriage. They burn tkeir dead, forbid widow marriage and practise Polygamy. Polyandry is unknown. They worship all Brahmanic gods and goddesses, but so greatly prefer to worship goddesses that they are known as Devibhakts or goddess worshippers. Their Priests are Deshasth Brahmans and they keep the usual fasts and festivals. They go on pilgrimage to Benares, Nasik, and Pandharpur, and believe in witchcraft and soothsaying and consult oracles. They settle social disputes at meetings of the castemen. They send their children both boys and girls to school and keep their girls at school till they are about twelve years old. In spite of their small numbers and of the keen competition for clerkship they hold their own against Brahman and other non-writer classes whom they term intruders. They are decidedly well-to-do.

Bombay Gazetteer, Vol. XXI 1884 *Belgaum* :—Page 97—Kayastha Prabhus are returned as numbering 98 and as found chiefly in Belgaum and Chikodi. Three families who are settled in Pargad in Khanapur are said to have been brought by Shivaji from the Kolaba District. One of these three families has the title of Subhedar, and enjoys certain cash allowances. The other Kayastha Prabhus who are in Government Service are all from Kolaba District. They have no sub-divisions. The local Kayasths are darker and stronger than those of Kolaba or Ratnagiri. The men wear the headscarf or *rumal* instead of the turban ; in other respects their dress does not differ from that of their castemen in the Konkan. They speak Marathi and have no separate dialect. They eat fish, mutton and game but not domestic

fowls. They are clean, neat, and hardworking, hospitable and fond of show and pleasure. Most of them are land-owners, and a few who have come from Kolaba are in Government Service. Their household deities are Khandoba aud Bhawani. Deshastha Brahmans are their: family Priests. Caste disputes are settled according to the opinion of the majority of the castemen. The Swami of Sankeshvar is their religious teacher or Guru. They burn their dead, forbid widow marriage, and shave their widows' heads. They send their boys to school and are a prosperous class.

Bombay Gazetteer, Vol. XXIV. Kolhapur :—Page 64—65—Writers Prabhus, or Lords, are returned as numbering 286 and as found scattered over the whole State. They are of two classes, Kayasth Prabhus and Patana Prabhus. Most Kolhapur Prabhus are Kayasths. Sivaji (1627—1680) had great faith in Prabhus and raised them to high Military and Civil Posts. The Kolhapur Kayasth Prabhus are believed to have come from the Konkan and Satara since the rise of the Maratha state of Kolhapur (1710). The few Patana or Bombay Prabhus are said to have come during the last fifty years. Of the origin of the Kayasth Prabhus the books give three accounts. According to the Padma Puran they are descended from Chitragupt who, was created by Brahma to record the actions of mankind ; according to the Renuka Mahatmya of the Skand Puran they represent a Kshatriya King of Oudh named Chandrasen ; and according to an account given in the Shudra Kamlakar, which is probably a Brahman play on the word Parbhu or bastard, a corruption of the word Prabhu or lord, they are descended from a Kshatriya and his mistress. The Patana Prabhus claim a Rajput origin. It seems they represent Rajput settlements from Anhilvada Patan in North Gujarat (A. D. 1139) along the Thana coast near Bombay. The Patana Prabhus properly have no surnames, though of late they have begun to copy the Maratha practice.

Among Kayasth Prabhus Dikshit, Garude, Gholkar, Khatik, Pradhan, Raje, Shringarpure, Tamhne, and other surnames are in use. They have also family names from official titles, as Chitnis, Jamnis, Karkhannis, Pharasnis, Phadnis, and Sabhasad. The two classes of Prabhus differ little in appearance. As a rule the Patanas are larger, darker, more robust, and manly ; some Kayasths are unusually fair and delicate featured. Their women are middle-sized, fair, and good locking. Their home speech is Marathi. The Kayasth Marathi differs little from the Chitpavan's and the Patana's home speech is marked by the use of Gujarati, Portuguese and English words. Though there is no caste objection to the eating of fish and flesh, most Kolhapur Prabhus live like Brahmans on rice, pulse, and vege-

tables. They dress like Brahmans and wear the same ornaments. They are clean, neat, hardworking, and faithful. The Kayasths are given to the worship of local goddesses rather than of the regular deities. In other respects their religious rites, fasts, and feasts, and their social customs differ little from those of Marathas and Maratha Brahmans. Social disputes are settled by the elders of the caste. They send their boys and some of their girls to school and are well-to-do. (A detailed account of Prabhus is given in the Poona Statistical Account.)

EXTRACTS FROM

STATEMENT OF

Rangoo Bapujee Vakil

TO

H. H. The Raja of Satara, 1843.

Page 270-274.

Translation of a Petition from Balaji Baji Rao Pradhan, Minister of Shahu Maharaj Chuttraputtee to his Majesty the Raja of Sattara, writteu A. D. 1749.

May it please your Majesty,

The Brahmins of Sattara and their brethren of Kasi (Benares), who have recently arrived in the city, have been holding the most violent altercation on the subject of the Prabhu caste, some giving their opinions in favour of the latter, and some for former, in the differences which have arisen between them. As these disputes may lead to unpleasant consequences, and may endanger the public peace, I respectfully solicit your Majesty will issue an ordinance, commanding the Kasi Brahmins forthwith to return to their homes, and refrain in future from indulging themselves in controversies upon doctrinal points; which can lead to no ultimate good; and I humbly request that Your Majesty will graciously be pleased to command, with reference to the Prabhu caste, that the other Brahmins also should not interfere with their observances, in any manner; but allow them to

continue, as they have done, from ancient times, without being annoyed by the former.

(Signed) BALAJI BAJIRAO PRADHAN.

(Signed) BULWUNT ROW CHITNISS.

True Copy. Pundit Sumunth.

Translatian of a Parwana, or Maudate, issued by the Raja of Sattara, Shahu Maharaj Ghuttraputtee, who reigned in 1749, to the Brahmins of Kerh, Maholi, and Parashram Moholi, three villages, situated on the banks of the Krishna, in the Territories of Sattara, dated February, 1749.

It has been represented to us that differences have arisen between you and the Hindus of the Prabhu caste, which has occasioned us considerable pain; seeing that both of you are inhabitants, and subjects of our State, you must be aware that the Prabhu caste is of great antiquity, the Hindus of which have, from time immemorial, been allowed to exercise the rites and ceremonies of their sect in the same manner as yourselves. You are, therefore, commanded to abstain from disputing with them upon any points of doctrine, or to interfere with their practices. It is enjoined also, that you comport yourselves towards them, as your predecessors have done ever since the time of the Mussulman Sovereigns of Bijapur, through the successive reigns of Sewaji Maharaj, Sambaji Maharaj, Rajaram Sahib, Tarawu Sahib, even to our own time. You must not abolish, nor modify any of the ancient and established usages of the Prabhus; nor may you introduce any innovation of your own to offend their prejudices, but you must conduct yourselves in a friendly manner towards them, and avoid all religious controversy and disputes.

(Signature of the Maharaj)

SHAHU MAHARAJ CHUTTRAPUTTEE.

(Signed) BULWUNT ROW CHITNISS,

True Copy. Pundit Sumunth.

Translation of a Letter from Baji Rao Raghunath Pradhan, minister of the Raja of Sattara, to Abadosi Takle, Chief Brahman on the part of the Prabhus, written in 1798.

It is well known to you that the Brahmins of the village of Pen and the Hindus of the Prabhu caste have been disputing upon religious subjects for a period of eight or nine years, in the course of which the former have succeeded in obtaining an order from Peishwa to the effect that the Prabhus should not be allowed to continue those practices and observances to which the Brahmins had such strong objections. Both parties have recently had recourse to me for the settlement of their disputes. I have desired the most learned Pundits o refer to the Shastras, after which they gave their opinion that the Brahmins were not authorized to enforce their pretensions against the Prabhus, and that the latter ought to continue in the enjoyment of the same religious liberties and privileges as they had previously done. You will, therefore, act in conformity with this injunction.

(Sd.) BAJI RAO RAGHUNATH PRADHAN)

(Seal of Bajirao..

(Sd.) BULWUNT ROW CHITNISS,

True Copy. Pundit Sumunth

Translation of a Letter from Sankeshwar Swami, Chief of the Brahmins, to Raghawa Cyarie, another Brahmin (Shastree of great note at Poonah), Kartikshudh the 10th, 1748. (November 1826.)

You are aware that for several days the Brahmins of Poonah have been disputing amongst themselves on the subject of the observances practised by the Prabhus, and as I was on my journey to the Godavery to bathe in that sacred stream, and Poonah being on my way I stopped for a short time at Parwati, (a small village near Poonah). Balajee Punt Natoo, Chintaman Rao, Patwurdhan, and a considerable number of other Brahmins hearing of my arrival came to see me, and requested me to take the subject of their dispute into consideration. They wanted me to issue a charge to all Brahmins to prevent the Prabhus from exercising those observances, which are offensive to the former, and the cause of the disputes between the two parties. From the manner in which this request was made by individuals just named, I was constrained to acquiesce in their wishes. Being present yourself on the occasion, you rose, adjured me on the sanctity of the Veds, the

water of the Ganges, the *Tulsi* leaf and in the presence of Ishwa, to give a solemn pledge that I would assemble the most learned Pandits of the law, and by a reference to the Veds and Shastras, obtain their impartial verdict as to whether the present religious observances of the Prabhus be authorized or not in those sacred volumes.

You know that without any reference whatever of the sort, my opinion of the existing practices of the Prabhus is that those practices are undoubtedly authorized, both in the Veds and in the Shastras, and that the Prabhus have been tolerated in the profession and practice of their peculiar religious opinions and observances. You are aware also of the circumstances under which I was obliged to give my sanction to the injunction against them **contrary to the dictates of my own conscience,** in consequence of what I had to apprehend, had I refused, from Balaji Punt Natoo, and Chintaman Rao. You know, moreover, that they are the open enemies of the Prabhu caste, that Balajee Punt Natoo is a Creature of the Company, and that the lands I hold might have been in jeopardy, had I ventured to place myself in opposition to him. **I now declare that the injunction in question unduly obtained from me, and is consequently, invalid;** and that the passage "*Chandra Senie Kaestia Prabhu*" in **the Veds and Shastras authorises the Prabhu caste to continue in the exercise of their peculiar customs, without being subjected to be annoyed by any sectarian or heterodox Brahmins.**

(Signed) SANKESHWAR SWAMI.

Seal of Sankeshwar Swami.

(Signed) BULWUNT ROW CHITNISS,

True Copy. Pundit Suman.

EXTRACT FROM
Kayastha Educational Reform Series No. 3.

Preface

We regret to note that some modern ethnographers have committed serious blunders in describing the origin and varna of the Kayasthas. This is in a large measure to be attributed to their ignorance, as foreigners, of the rites and customs of the Hindus as well as the original Sanskrit authorities. They have confused the three divisions of Kayasthas together, and have consequently failed to give a trustworthy account of their origin and status. While discussing the question of the nationality of Kayasthas, it should always be borne in mind that they are found to exist under three distinct classes at the present day :—

(i) Chitragupta-vansi Kayasthas, inhabiting chiefly the N.-W. P. and Oudh, Behar, Rajputana, Central Provinces, Bombay and Punjab and tracing their descent from *Sri Chitragupta.*

(ii) **Chandrasen-vansi Kayasthas,** whose descent is traced from *Chandra Sen* who flourished in the *Tretayug* in the days of *Parasu Ram*, and who are found in the Southern parts of India under the popular name of *Pirbhus.*

(iii) Bengali Kayasthas, an offshoot of Chitragupta-vansi Kayasthas, who migrated from Kanauj in N.-W. P. and settled in Bengal. They are now called Ghosh, Bose, Mittra, Dutt, etc., and have now, on account of their separate living, formed quite a distinct class. They are to be found in Bengal under the name of Bengali Kayasthas.

(Sd.) SOHAN LAL, B.A.,

(Sd.) SANWAL SAHAY VARMA,

Secretaries.

ALIGARH (N.-W. P.)
25th July, 1901.

Raja Lachhman Singh himself has, in an extensive review of the *Kayastha Ethnology*, admitted his mistake and withdrawn his statements. We quote here a translation of the extracts of his review on the *Kayastha Ethnology*, dated 16th May, 1877. Says the Raja :—

"In the Memoirs of the District of Bulandshahr, I have given short account of all the tribes and castes found in that district. The book contains among others an account of the Kayasthas also. *When I wrote that book I included Kayasthas among Sudras according to the stock of information I possessed at that time.* I have since received an English pamphlet bearing the name of Kayastha Ethnology... ....now though the arguments brought forward in this treatise serve as refutation to what I have written in the Memoirs, *they are so conclusive* that it would be unjust on my part not to admit their validity. It is for this reason that I take this opportunity of reviewing what I have mentioned in that book. Had I seen this pamphlet at the time of writing the Memoirs, I should have necessarily incorporated in my account of the Kayasthas, the conclusions arrived at by this treatise. Munshi Kali Prasad has proved on the authority of *Skanda Purana* that **Chandrasen-vanshi Kayasthas doubtlessly are Kshattriyas**.........I agree with Munshi Kali Prasad on this point, and I think others also will be of the same opinion, as there can be no ground to form a different conclusion. With respect to Mathur, Bhatnagar, Srivastava and others of the twelve subdivisions of Kayasthas, whom tradition affirms to be descended from *Chitragupta*, the *Padma Purana* declares that their progenitor was *Chitragupta*, a son of Brahma, and in the *Bhavishya Purana*, Brahma himself calls Chitragupta a Kshattriya."—(Pp. 8-9).

We now pass on to Mr. Nesfield who, in his brief view of the caste system ot the N.-W. P. and Oudh, has given a short account of the origin and status of Kayasthas. On page 46, para 101, he says : "they are descended from the Posthumous son of Chandra Sen." This remark, though correct in itself, is yet a misleading one. Those who are not acquainted with the divisions of the Kayasthas will come to a conclusion that the posthumous son of Chandra Sen was the progenitor of all the Kayasthas. But such is not the case. He was the grand sire of the *Chandra Sen-vanshi Kayasthas* only and not of the *Chitragupta-vanshis*. Had Mr. Nesfield been acquainted with these two divisions, he would have never committed such a serious blunder.—(Pp. 10.)

I. Extract from the Vyavastha No. 60, dated the 15th July 1861 of the Pandit, Sudder Dewany Adawlat, Agra.*

The Kayastha is not a Sudra ; the Sudra was produced from the feet of Brahma. Chitragupta, the progenitor of the Kayastha, was produced from the whole body of Brahma.

By the order of Parasu Ram, the son of a Kshatriya was deprived of his military occupation. and designated a Kayastha. It is related in the Puranas.

II. *Vyavastha* † of the Pandits of Poona, dated Sambat 1858 (A. D. 1771) on the authority of the *Skanda Purana, Sudra, Kamalakara, Kayasthas Pradipa* (by Ganga Bhatta ‡) and other books and signed by the undermentioned Pandits. It is to the effect that **Chandrasena vansi Kayasthas belong to the Kshatriya class.**

Maharastras—1 Narayana Bhatta, 2 Lala Bhatta, 3 Sakharama Bhatta, 4 Vapu Pandits Dharmadhikari, 5 Sambbu Pandita Dharmadhikari, 6 Chintamani Dharmadhikari, 7 Govindarama Sesha, 8 Harirama Pandita Sesha, 9 Maninath Pandita Sesha, 10 Visveswara Pandita Sesha, 11 Hira Pandita Sesha, 12 Bechana Bhatta Mouni, 13 Ramchandra Bhatta Tare, 14 Bala Bhattaji Payagunde, 15 Srirama Dikshita, 16 Somanatha Punatambakara, 17 Meghanada Deva, 18 Sripatinatha Deva, 19 Mukunda Deva, 20 Jaya Krishna Deva, 21 Chintamani Pandita Puraga *Karanatakas*, 22 Chhina Bhattaji Arde, 23 Visudeva Sastri Gurjara, 24 Bala Dikshita Apaji, 25 Sivarama Bhatta Atare, 26 Vapu Bhatta Rayakara, 27 Ganesa Bhatta Khandekara, 28 Ganesa Khandekara, 29 Ganesa Bhatta Bhagavata, 30 Devarama Bhatta Khanrade, 31 Kasirama Bhatta Mandu, 32 Sakharama Bhatta Ramadhikara, 33 Sambbu Bhatta Bharde, 34 Vaidyanatha Bhatta Kavimandana, 35 Manirama Patha, 36 Sakharama Patha, 37 Laghunatha Bhatta, 38 Bhikum Bhatta Viswarup, 39 Yadavarama Bhatta, 40 Bapurama Bhatta Nirmathe, 41 Dhodapla, 42 Hari Bhatta Viswarupa, 43 Chintamani Joshi, 44 Kashinatha Dikshita, 45 Balam Bhatta Dala, 46 Narayana Deva, 47 Balam Bhatta Madhavakara, 48 Jayarama Joshi, 49 Bala Joshi *Karnatakas*, 50 Sambhu Dikshita Kanade. 51 China Dikshita Kanade, 52 Rama Bhatta Khande, 53

Bachana Bhatta Kanade, 54 Murari Bhatta Kanade, 55 Baijanatha Bhatta Kanade, *Vajasaneyis*, 56 Kasinatha Dikshita, 57 Mahadeva Bhatta Vajapeyi, 58 Mauni Rama Bhatta, 59 Veni Rama Pandita Pathaka *Chitpavanas*, 60 Bala Dikshita Udaka, 61 Balkrishna Bhatta, Gandara, 62 Bala Dikshita Godabole, 63 Anantrama Bhatta Patavardhana, 64 Ramchandra Dikshita Peya, 65 Visnu Nath Dikshit, 66 Karishna Dikshita Lele, 67 Yajneswaras Dikshita Planakara, 68 Vinayaka Rare, 69 Bhishana Bhatta Bale, 70 Raghunatha Bhatta Rore, 71 Chintamani Bhatta Karalekara, 72 Balama Bhatta Karalekara, 73 Chintamani Kadake Dikshita, 74 Dahoda Dikshita Chitale, 75 Ganesha Bhatta Kadape, 76 Nilakantha Dikshita, 77 Jagannatha Bhatta Maharashtra, 78 Krishna Bhatta Kelakara, 76 Ganesa Bhatta Sarugapala, 80 Apa Dikshita Bayale.—(Pp. 24-5).

VIII. *Vyavastha* of the Pandits of Kashi, dated Samvat 1931, corresponding to 1873 A. D. It is based upon the authority—of *Padma Purana*, *Skanda Purana*, *Ahalya*, *Kama Dhenu*, *Gaga Bhatti* and *Sudra Kamalakara* and is signed by the following Pandits, and is to the effect that the ancestors of the Chitraguptavansi and **Chandrasena-vansi Kayasthas** were of the Kshattriya class.

1 Sakharam Bhatta, 2 Ananta Bhatta Sarma. 3 Bhikuji Pant, 4 Raja Rama Sastri, 5 Narayan Bhatta, 6 Dhamdhiraja, Dharmadhikari 7 Vamanacharya, Assistant Professor of Sanskrit and Mathematics, Government College, Benares, 8 Ramchandra Sastri, 9 Bapudeva Sastri, C.I.E.* Professor of Mathematics, Government Sanskrit College, Benares, 10 Pandit Vibhava Rama, 11 Bala Krishna Sastri, 12 Bhaiy, Sastri, 13 Narasinha Sastri, 14 Narayana Sastri, 15 Ganesha Sastri, 16 Bala Sastri Acharya, Professor of Hindu Law, Government College, Benares, regarding whom The Honorable Rao Saheb Vishva Natha Mandalik, in his English Treatise on Hindu Law says, that he was one of the greatest authorities on Hindu Laws in India. 17 Purushottama Sastri, 18 Ganga Dhara Sastri,* 19 Raja Rama Sastri, 20 Raja Rama, formerly Professor of Hindu Law, Government College Benares, 21 Dhonda Sastri, 22 Nana Sastri, Pauranik, 23 Dhundhiraj, Dikshita, 24 Keshava Sarma. 25 Rama Krishna Sastri, 26 Damodara Sastri, † 27 Vaishva Natha Sastri, 28 Yajneswara Sastri, 29 Bala

Sastri, 30 Lachmi Natha Dravira, 31 Vaidya Natha Dikshita Chaudhri, 32 Madhava Acharya, 33 Bhaoo Sastri, 34 Bapoo Sastri, 35 Chandra Sekhara, 36 Sri Radha Mohana, 37 Sri Tara Charana Tarkaratna, Professor of Sanskrit Grammar, Government College, Benares, and President of the Sabha of the Maharaja of Benares, 38 Bechan Rama, Professor of Sankhya Philosophy, Government College, Benares, 39 Sitala Prasad Tewari, Professor Government College, Benares, 40 Sri Kali Prasada, Professor of Logic, Government College, Benares, 41 Sri Kailas Chandra† Professor of Grammar, Government College, Benares, 42 Rama Misra Sastri,‡ Assistant Professor of Sankhya Philosophy, Government College, Benares, 43 Becha Rama, Professor of Bengali, Government College, Benares, 44 Vishnu Hari, 45 Veni Madhava Sastri, 46 Deva Krishna, Professor of Astronomy, Government College, Benares, 47 Rama Natha, Librarian of Sanskrit Book, Government College, Benares, 48 Rama Jasan Sarma, 49 Pyare Lal, 50 Devi Dayalu Tewari, 51 Gopi Natha Tewari, 52 Rajaji Jyotshi, 53 Siva Rama, 54 Bhairava Datta, 55 Vamadeva, 56 Amvika Datta, 57 Janki Prasada, 58 Rakshapala, 59 Baladeva, 60 Govinda Achari, 61 Syam Charan, 62 Viswa Nath Agnihotri, 63 Siddhyeshwara, 64 Thakur Das Deva, 65 Navina Narayana, 66 Sri Madana Mohana Seromani, 67 Ananda Chandra, 68 Sri Rama Dhara, 69 Sri Kedara Natha, 70 Sri Kali Kumara, Assistant Professor of Grammar, Government College, Benares, 71 Karunamaya Deva, 72 Sri Jaya Rama 73 Sri Kamala Kanta, 74 Sri Satisa Chandra, 75 Madhusudana Nyay Vagisha, 76 Hari Natha Bhattacharyaya, 77 Sri Hara Charana, 78 Kashi Natha, 79 Sakti Datta, 80 Tula Rama, 81 Sri Krishna Natha, 82 Hari Krishna Vyasa, 83 Dwarka Datta, 84 Indra Datta, 85 Yagesa, 86 Lakshmana Jyotishi, 87 Kuvera Pati, 88 Basti Rama Dwivedi, Professor of Sanskrit Grammar, Government College, Benares, 89 Bhawani Prasada, 90 Jawahir Tewari, 91 Vishwa Rupa, 92 Sri Ram Govinda, 93 Sri Harsha, Reader of Bhagavata, 94 Srimat Ananta Sarma, 95 Rama Manoratha.—Pp. 23—30)

IX. *Vyavastha*, dated 15th of Phalguna Sukla, 1930 Samvat, on the above subject. "The conclusion arrived at by Pandits of Benares as to the Chitragupta vansi and **Chandrasenvansi Kayasthas** of the Kshattriya caste is correct and agreed upon."

1. Pandit Ganga Dhara Upadhyaya, son of Pandit Yageswara Upadhyaya, son of Pandit Chintamani Upadhyaya, resident of Benares Mohullah Jatanbar, free-rent holder, Jangipur, district Jaunpur.—(Pp. 30—1.)

XV. Translation of a *Vyavastha* of the Pandits of Kashmir :—

"Rai Hara Sukha Rai, Kayastha, proprietor of 'Koh Nur Press' requested Maharaja Dhiraj Sri Ranabir Sinha Bahadur of Kashmir, Jammu and Tibet, etc., the moon of whose bounty and fame illuminates the world, to decide the *verna* of the Kayastha caste."

Hereupon the said Sri Maharaja Sabha, having favourably considered the request, referred the question to an assembly of Pandits of Kashmir gathered in his temple on the auspicious day of the Ekadasi. All these Pandits, who had read Vedas and had a thorough acquaintance with the *Sastras*, *Smritis*, *Dharma Sastras* and *Puranas* etc., having fully considered and perused the *Vyavasthas* of the 96 Pandits of Kashi (Benares) and that of the Pandits of Jammu, agreed in the conclusion that in the *Puranas* the Chitragupta-vansi and **Chandrasenvansi Kayasthas** have been held to be of the **Kshatriya class**. A mention of the birth of Chitragupta Kayastha and of the duties assigned to him has been made in *Padma Purana*; and in a description of the *Katha* of Parasuramji. **Chandrasenvansi Kayasthas are represented to be born of Kshatriya parents** and there is a Sloka here to the effect, "**I have given to this child that Dharma of Kayastha which belongs to Chitragupta**"........................

Gaga Bhatta has in his *Vyavastha* represented two sorts of Kayasthas to be Kshatriyas and written thus :—

"The ancestors of both the *Chitragupta* and *Chandrasena vansi* Kayasthas are Kshatriyas and hence those belonging to the above two vansis ought to be considered *Kshatriyas*."

Signed by 1 Pandit Kolanandaji, 2 Pandit Mahananda Rajanak, 3 Pandit Makund Saheb, 4 Pandit Vid Saheb, and other 332 Pandits.—(Pp. 32—3.)

EXTRACT

FROM

Hindu Mythology, Page 230-31.

By F. DOWSON.

Parsharama.—'Rama with the axe.' The first Rama and the sixth Avatara of Vishnu. He was a Brahman, the fifth son of Jamadagni and Renuka. By his father's side he descended from Bhrigu, and was, par excellence, the Bhargava; by his mother's side he belonged to the royal race of the Kusikas. He became manifest in the world at the beginning of the Tretayuga, for the purpose of repressing the tyranny of the Kshatriya or regal caste. His story is told in the Mahabharata and in the Purans. He also appears in the Ramayana, but chiefly as an opponent of Ramachandra.

According to the Mahabharata, he instructed Arjuna in the use of arms, and had a combat with Bhishma, in which both suffered equally. He is also represented as being present at the great war council of the Kaurava Princes. This Purasurama, the sixth Avatara of Vishnu, appeared in the world before Rama or Ramachandra, the seventh Avatara, but they were both living at the same time, and the elder incarnation showed some jealousy of the younger. The Mahabharata represents Parasurama as being struck senseless by Ramachandra, and the Ramayana relates how Parasurama, who was a follower of Siva, felt aggrieved by Rama's breaking the bow of Siva, and challenged him to a trial of strength. This ended in his defeat, and in some way led to his being "excluded from a seat in the celestial world." In early life Parasurama was under the protection of Siva, who instructed him in the use of arms, and gave him the Parasu or axe, from which he is named. The first act recorded of him by the Mahabhrata is that, by command of his father, he cut off the head of his mother, Renuka. She had incensed her husband by entertaining impure thoughts, and he called upon each of his sons in succession to kill her. Parasurama alone obeyed and his readiness so pleased his father, that he told him to ask a boon. He begged that his mother might be restored pure to life, and, for himself, that he might be invincible in single combat and enjoy length of days. Parasuram's hostility to the Kshatriyas evidently indicates a severe struggle for the supremacy between them and the Brahmans. He is said to have cleared

the earth of the Kshatriyas twenty-one times, and to have given the earth to the Brahmans. The origin of his hostility to the Kshatriyas is thus related :—Kartavirya, a Kshatriya, and king of the Haihayas, had a thousand arms. This king paid a visit to the hermitage of Jamadagni in the absence of that sage, and was hospitably entertained by his wife, but when he departed he carried off a sacrificial calf belonging to their host. This act so enraged Parasurama that he pursued Karta-virya, cut off his thousand arms and killed him. In retaliation the sons of Kartavirya killed Jamadagni, and for that murder Parasurama vowed vengance against them and the whole Kshatriya race. "Thrice seven times did he clear the earth of the Kshatriya caste, and he filled with their blood the five large lakes of Samanta-panchaka." He then gave the earth to Kasyapa, and retired to the Mahendra mountains, where he was visited by Arjuna. Tradition ascribes the origin of the country of Malabar to Parasurama. According to one account he received it as a gift from Varuna, and according to another he drove back the ocean and cut fissures in the Ghats with blows of his axe. He is said to have brought Brahmans into this country from the north, and to have bestowed the land upon them in expiation of the slaughter of the Kshatriyas. He bears the appelations Khanda-parasu, 'who strikes with the axe,' and Nyaksha, 'inferior.'

Page 151-2

Karta-virya.—Son of Krita-virya, king of the Haihayas. This is his patronymic, by which he is best known; his real name was Arjuna "Having worshipped a portion of the divine being called Dattatreya, sprung from the race of Atri, he sought and obtained these boons, viz., a thousand arms and a golden chariot that went wheresoever he willed it to go; the power of restraining wrong by justice; the conquest of the earth and the disposition to rule it righteously; invicibility by enemies, and death at the hands of the man renowned over the whole world. By him this earth was perfectly governed." and of him it is said :—"No other king shall ever equal Karta-virya in regard to sacrifices, liberality, austerities, courtesy and self-restraint." "Thus he ruled for 85,000 years with unbroken health, prosperity, strength and valour."—V. P. He visited the hermitage of Jamad-agni. and was received by that sage's wife with all respect; but he made an ill-return for her hospitality, and carried off by violence "the calf of the milch-cow of the sacred oblation." For this outrage Parasurama cut off his thousand arms and killed him. In another place a different character is given to him, and more in accordance with his behavior at Jamad-agni's hut. "He oppressed both men and gods," so that the latter appealed to

Vishnu for succour. That god then came down to the eatth as Parasu-rama for the especial purpose of killing him. Karta-virya was the contemporary of Ravana, and when the demon monarch came "in the course of his campaign of conquest to Mahishmati (the capital of Karta-virya), he was captured without difficulty, and was confined like a wild beast in a corner of his city. The statement of the Vayu Purana is that Karta-virya invaded Lanka, and there took Ravana prisoner.

EXTRACT

From an account of Khatris

Y

HARNAMDAS VERMA B.A., OF AGRA.

Part I, Chapter I, Page 10-11.

The Puranas describe this struggle in the form of a legend in which Parshram, a Brahmin, is said to have fought with the Kshatriyas and extirpated them 21 times. He is then said to have been conquered by the Kshatriya leader Rama.

With respect to this legnd Mr. R. C. Dutt says, "It would seem that this story indicates the real rivalry and hostilities between the priests and the warrior castes,—indications of which we have found in a literary form in the Upanishads." [15]

Stripped of its poetic character the legend would mean that Parshram (the axe-bearer), a raja or a powerful and warlike minister of some weak raja, in order to increase the power of the Brahmins put many Kshatriyas to death and exiled others because they objected to the rapid growth of the Brahmins' power.

It has been admitted on all hands by both the Western and Eastern scholars thht the main story of the Ramayana, relates to facts which, if they took place, [16] occurred after those of Mahabharat. From the fact of the legend relating that Parashram was vanquished by Rama it appears probable that the struggles between the Khshatriyas and the Brahmins took place before the facts of Ramayana.

Now Colonel Tod is of opinion that the probable date of the claim of Vishwamitra to the equality of Kshatriyas and Brahmins which he calls "the last struggle in which *Brahminhood* would be obtained by the military" may be put down as two hundred years before the facts of Ramayana.[17] When it is remembered that the date of the war of Kurukshetra has recently been proved, very ably, by a learned Professor of Madras Presidency College to be between 1415 B. C. and 1430 B. C. and that the date of the main story of Ramayana has been loosely given by Dr. Hunter as 1000 B. C. we may reasonably put the date of Parshram after the war of Kurukshetra which shows that the Aryan civilization had not yet reached modern Oudh though it had gone beyond modern Dehli.

This conjecture is supported from another source which I think probable. At the distance of about 5 miles from Agra is a village named Rainka, [18] the name of Parshram's mother, and the tradition is that the village was the seat of Parshram. There is also a temple of Shiva which is said to have been erected by Parshram. The ruins around the village show the previous greatness of the village. Now if the story of the struggle of Parshram and the Kshatriyas was probable it becomes true from the situation of the village which is beyond Delhi.

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15. Ancient India, Vol. I, p. 212.
16. Mr. B. C. Dutt rejects them altogether.
17. Tod's Rajasthan, Vol. I. edition 1829, page 29.
18. The Muhammadan author of Sayyar-ul-mutakhrin on page 7, Vol. I, of his work, writes it Rangta.

GOTRA.

Part II, Chapter I.—Page 20-21.

I.—Mr. Gooroodass Bannerji, M. A. D. L., after giving the primitive meaning of the word as an 'enclosure for kine, a fortress' and quoting Professor Max Muller as authority for this meaning says, "*Gotra*, as used in the above rule, means a family descended from one of the several patriarchs, who are according to some twenty-four, and according to others, forty-two in number; so that, taking the higher estimate, there are forty-two *gotras* in all. Now since a woman by her marriage passes from her father's *gotra* to that of her husband, therefore, in order that two persons may be of the same

Gotra, each of them must be descended from the common patriarch through an uninterrupted line of males. As these patriarchs, or founders of *grotas*, were Brahmins, the Kshatriyas and Vaishyas (expect perhaps those who are descended from Brahman fathers and mothers of their own classess, and who are held by some to belong to the same classes, respectively, as their mothers), can have no *gotra* of their own. But they have adopted the *gotra* of the spiritual guides or family priests of their remote progenitors. Manu applies the foregoing rule to all the three twice born classes alike (Hindu Law by Gooroodass Bannerji, M. A. D. L., edition 1879, page 51-59.

II.—In another Book we find *gotra* the name of the prinutive-sage from whom the Brahmins supposed themselves to be descended. The other castes have no gotra's of their own. But they use the name of the gotra of their priest" (Commentary on the Hindu Law by Jogendra Smarta Siromani, M. A. B. L., edition 1885, page 46.)

EXTRACT

From introduction to the Peshwas Diaries. (A paper read before the Bombay Branch of the Royal Asiatic Society.)

BY

THE HON. MR. JUSTICE M. G. RANADE, M.A. L.L.B., C.I.E.

(1900.)

Page 35.—As between caste and caste, the Peshwas held the balance evenly, even when the interests of the Brahmin priests were affected......................The right of the Parbhus to use Vedic formulas in worship had indeed been questioned in Narayanrao Peshwa's time and they were ordered to use only Puranic forms like the Shudras. This prohibition was however resented by the Prabhus and in Bajirao II's time old order appears to have been cancelled, and the Parbhus were allowed to have the *munj* **or thread ceremony performed as before.**

Copy of paper found in the possession of Shrimant Bhaoo Saheb Khasgiwale of Baroda.

श्री

कुलाचार्य. १/२

चांद्रसेनीय हिंदुस्थान प्रांतीहून आले त्यांचे पुरोहीत रामनाथ संगी या गांवमैथिल देशांतील राहणार त्याचे शिष्य २.

१ बलदेवजी. १ हरी लालजी.

सह आले ते स्वदेशास जातां तालभुपाल येथील नबाबाचे आश्रये कारभारी दाक्षणीय होते त्यांचे आश्रई जोगाइचे आंब्याचे राहणार विठ्ठलभट बिन गंगाधरभट टकले व महाबलेश्वरकर व वटेश्वकर कर डील आध्ययनास राहीली त्याजला वृत्ती दीलही त्या उभयतांचे वंशावलीचे प्रकर्ण आलाहीदा ज्याची त्याजवळ आहे तीघाची नांवें.

१ विठ्ठलभट बिन गंगाधर भट टकले यांस निमे. १ नारायण भट गणेश भट महाबलेश्वरकर. १/२ कृष्ण भट बिन गोविंद भट वटेश्वरकर.

पैकी विठ्ठलभट यांनीं सन्य झाल्यावरी निळकंठ नांव पावल्यावरी तीघास वृत्ती दिल्ही पैकीं टकले यांणीं तालभुपाल वगैरे दोन तीन जागी आनमव करून कोंकणप्रांती शके १५४२ चे साली आले तोपर्यंत परंपरावी॥

१ विश्वनाथ जोशी
१ नारायण जोशी
१ हरी जोशी
१ विठ्ठल जोशी
१ गणेश जोशी
१ निळकंठ जोशी
१ चिंतामण जोशी
१ कमलाकर जोशी
१ शिवराम जोशी
१ श्रीधर जोशी
१ विनायक जोशी
यांनीही संन्यास घेतला
निळकंठ नांव पावले
त्याचा वंश गोविंद जोशी

गोविंद जोशी टकले यांची वंशावळ.

१ विनायक जोशी धाकटे
१ गणेश जोशी वडील

पैकी गणेश जोशी यांस.

१ बलाळ जोशी

पैकी बलाळ जोशी यांस.

१ जनार्दन जोशी
यांचे नकल झाले

१ हरी जोशी

१ चिंतामण जोशी
यांसी संतती

१ जनार्दन जोशी

१ काशिनाथ जोशी

१ उमाकांत जोशी

पैकी जनार्दन जोशी यांसी पुत्र २

१ बाळ शास्त्री

१ सिद्धेश्वर शास्त्री काशि-
नाथ उर्फ आबा शास्त्री
यांस दिले यांस संतान
जाले.

बाळशास्त्री यांची स्त्री सर-
स्वती बाई यांनी परगोत्री
दत्त घेतला चिंतामण नांव
ठेवलें.

बरकडांची वंशावळ ज्याची त्याजवळ आहेच.

॥ गोत्रप्रवराचे वचन ॥ ऋग्वेदी ॥

॥ भारद्वाजाश्च गार्ग्याकपिकुलमिश्रिताः
॥ जामदग्न्याश्चवत्साबाभ्रव्याः कौशिकास्तुः ॥
॥ ष्टाकौंडणेयाः पुनरपि मिलिताकाश्यपाः
॥ शांडिले याज्ञेया विद्वद्भिरेते परिणयसमये
॥ वर्जनीयाः प्रयत्नः ॥ १ ॥

(सदरचा कागद श्रीमंत भास्करराव विठ्ठल खाजगीवाले यांचे दप्तरांतील असलेला त्याची नकल अस्सल बरहुकूम घेतली. तारीख १६।७।०२)
त्रिंबक वासुदेव गुप्ते.

Copy of an extract from painted Vaunsh Vriksha in possession of the family of the Satara Raja procured and shown by Shrimant Raghunath Bajerao Potnis Inamdar and Hon. Magistrate Poona.

॥ राजव्यवहार लेखनें कायस्थस्यैवाधिकारोयमितियाज्ञे-
वल्कयेनोक्तस्तत्र कायस्थास्त्रिविधास्तेषां कर्मप्याह
चित्रगुप्तस्य सदसत्कर्मलेखनं चांद्रसेनियस्य राजव्यवहार
लेखनं संकरस्य पुस्तकादिलेखनं इति.

॥ क्षतात्किलत्रायतइत्युदगः
क्षतस्य शब्दोभुवनेषु रूढः ॥१॥

EXTRACT

From information contained in a Vanshaval in possession of the Raja Saheb of Satara as told by a Prabhu friend who had an occasion to look into the paper in the Satara Record (rceivrd by the publisher on the 24th August 1903.)

(चिटणीसांचे वंशावळीवर मजकूर आहे तो येणें प्रमाणें.)
" चांद्रसेनीय कायस्थ चमरगौड क्षत्रीय गौडदेशांतरगत आर्यवर्तके देशे आयोढानगर व मणिपूरनगरी शरयूतीरतटाकी वास्तव्यस्थान त्या बशाची वंशावळ लिहितो त्यापूर्विची त्या प्रांती व पद्मपुराणांत आहे " वगैरे

१ माहादेवजी (पहिला पुरुष) ....
६३ बळवंतराव मल्हार. (त्रेसष्टावा पुरुष)....................

EXTRACT

FROM

BHARATA-STHALADARSHA.

(भरत स्थलादर्श)

अथवा

भरत खंडाचे प्राचीन वर्णन.

COMPILED BY

Mr. Dhondo Balkrishna Sahasrabuddhe Assistant Master Poona High School.

(1889 A.D.)

अनुक्रमणिका—प्राची (पुर्व हिंदुस्थान), मध्यदेश–(मध्यहिंदुस्थान), प्रतीची–(पश्चिम हिंदुस्थान), उदीची (किंवा उत्तर देश) व (वायव्यदेश), दक्षिणापथ (दक्षिण हिंदुस्थान),

Page 6–7 प्राची (पूर्व हिंदुस्थान). अंगदेश—

हा देश भरत खंडाच्या पूर्वेकडील भागांत आहे, असें मानण्याला मत्स्यपुराण (मत्स्यपुराण अ. ११३) आणि महाभारत (भारत सभा पर्व अ. ३०) ह्या दोन ग्रंथाचा आधार आहे. भारतामध्यें सभापर्वांत भीमाचा दिग्विजय वर्णिला आहे. त्यांत धर्मराजाच्या आज्ञेनें भीमसेन पुर्वेकडील देश जिंकण्याकरितां जात असतां, त्याला मगधदेश लागल्यावर अंगदेश लागला, व नंतर तो वंगदेशांत गेला, असे ३० व्या अध्यायांत वर्णन आहे.

आतां 'वंग' याचेंच 'बंग' असें रूप होऊन, हल्लीच्या बंगाला प्रांताला पूर्वी 'वंग देश' म्हणत, असें पंडित व्यंकट रामस्वामी, प्रोफेसर लॅसन्, जनरल कनिंगहॅम् इत्यादि विद्वान् व शोधक लोकांचें मत असल्यामुळें (पुढें पा. ७ वंगदेश पहा), मगध आणि वंगदेश यांच्या दर-

ग्यान अंगदेश होता असें जें भारतांत म्हटलें आहे, तें बंगाल प्रांतांच्या उत्तरेकडील भागालाच अनुलक्षून असावें, असें दिसतें.

भारता प्रमाणें मत्स्यपुराणांत सुद्धां अंगदेशाचा प्रथम उल्लेख करून, नंतर वंग देशाचा उल्लेख केला आहे, व त्यापुढें अवांतर पूर्वेकडील देशांचीं (प्रांतांची) नांवें दिलीं आहेत. ती अशी.

अंगावंगामद्गुरका अंतर्गिरिबहिर्गिरी ॥ + + + +

प्राग्ज्योतिषाश्चपुंड्राश्च + + + + प्राच्याजनपदाः स्मृताः ॥४९॥

वर दिलेल्या पुराणांतील आधाराशिवाय, पश्चिमेकडील ज्या ग्रंथकारांनीं भरत खंडांतील देशांच्या संबंधानें पुष्कळ शोध केला आहे, त्यांचें मत अंगदेशाच्या संबंधानें वर सांगितलेल्या माझ्या मताप्रमाणेंच आहे. प्रोफेसर लॅसन् यांनीं इंडियन् ॲंटिक्किटीज्–करितां प्राचीन भरत खंडाचा जो नकाशा तयार केला आहे, त्यांत भागीरथीच्या कांठीं असलेल्या बंगाल्याचया उत्तरे कडील भागालाच अंगदेशही संज्ञा दिलेली आहे. तसेंच पंडित व्यंकट रामस्वामी यांनींही, अंगदेशाची तीच जागा दाखविली आहे.

पांडवाच्या वेळीं अंगदेशांत कर्णाचे राज्य असे, व त्यावरून त्याला अंगराज असेंही ह्मणत, हें पुष्कळांना ठाऊक आहेच. बंगाल प्रांताच्या या भागाला अंगदेश हें नांव कां पडलें, या विषयीं शोध करितां असें आढळतें कीं, शिवाला मदनानें पीडा दिल्यामुळें, त्यानें आपल्या तिसऱ्या नेत्रांतील प्रखर तेजानें मदनाला जाळून टाकिलें, अशाविषयीं जें पुराणांत कथानक आहे, त्या मदन दहनाचा भयंकर प्रसंग याच प्रांतांत घडला, व मदन, अनंग (शरीर विरहित) झाल्यावर, तो पुढें याच प्रांतांत (बंगाल्याच्या उत्तर प्रदेशांत) शिवाच्या प्रसादानें सांग (अंगयुक्त) झाला; म्हणून या प्रदेशाला अंगदेश हें नांव पडलें, असें रामायणांत (वाल्मिकी रामायण बालकांड सर्ग २१.) कथानक आहे. अंगदेशाला कामाश्रम (भार. प्रा. ऐ. को. पा. २.) असेंही नांव होतें. अंगदेशाची (दशकुमार चरित) राजधानी चंपा.

श्रीशंकर.

(मांडव गडाहून देशीं मावळांत जीं कुटुंबें आलीं त्यांची नांवनीशीं ग्रामण्य प्रकरणा वरून)

नांवें.	मुळनांवे.	देशी उपनांवें.	गोत्रे.	प्रवर.
१	रघुनाथ देवराव	प्रधान ४	भार्गव	असित, शांडिल्य, देवल.
२	हरी रामचंद्र	दिक्षित २	कृपाचार्य	रैभ्य, अवस्थीर.
३	जगन्नाथ वासुदेव	गुप्ते १	कश्यप	अवत्स, नैधृव, कौशिक.
४	मंगलदेव नीलकठ	भानु ३१	वसिष्ठ	मित्रावरुण, कौंडण्य.
५	यशध्वज हंसराज	चित्रे ३	शांडिल्य	असित, शांडिल्य, देवल.
६	कामनाथ गंगाधर	तुंगारी ९	अगस्ती	
७	वीरसेन चंद्रहास्य	नाडकर ८	भृगु	व्याघ्रपाद, भार्गव, वसेस.
८	महीनाथ लक्ष्मीधर	दळवी ८	भृगु	व्यास, भार्गव, वत्स.
९	जगन्नाथ ...	गरुडे १	कश्यप	असित, देवल, कश्यप.
१०	कृपा शंकर नीळकंठ	जयवंत ९	अगस्ती	दार्ढ्य, आगस्ति, ईध्म.
११	विश्वनाथ बाळाजी	नाचणे	भृगु	व्याघ्रपाद, भार्गव, वतस.
१२	दयाळजी गोपाळजी	क्षिप्र १४	आत्रि	आत्रि, शावा, श्विक्षिप्र
१३	भैरव रुद्रदेव ...	वखारे १०	अत्रि	पश्वा, श्वाक्षिप्र, आत्रि.
१४	भीमनाथ गोवींद	भिशे १९	भागुर	
१५	नारायण देव द्वारकानाथ	लिखिते १३	गंधमादन	गंधमादन.

श्रीशंकरः

(मांडव गडाहून देशीं मावळांत जीं कुटुंबें आलीं त्यांची नांवनीशीं ग्रामण्य प्रकरणा वरून.)

नांवें.	मुळनांवें.	देशी उपनांवें.	गोत्रे,	प्रवर.
१६	शिवराम महादेव	कामठे कर्नाटके १३	भार्गव	
१७	महासेन रुद्रदेव	जवळे ९	अगस्ती	दार्ढ्य, इध्म, आगस्ति.
१८	रुकमूदेव भालचंद्र	सातपुते २१	सांख्य	भारद्वाज, वसिष्ट, इंद्रप्रतर्दन.
१९	पद्युम्न पद्मनाभ	कनकदंड २७	भार्गव	
२०	भानुदास शंभुदेव	फणसे १५	गौतम	अंगिरस, वाहपार्श्व, गौतम.
२१	नरहर बाळकृष्ण	मोहिले १०	अत्रि	नाटस,अत्रि, शवाश्व.
२२	विजयशंकर जीवनाथ	कोईले विवादे २४	व्याघ्रपाद	देवरात, विश्वामित्र, औदाल.
२३	महादेव बलदेवजी	ताह्मणे १७	वशिष्ठ	अत्रि, वशिष्ठ, विश्वामित्र.
२४	भगिरथ त्र्यंबकनाथ	शृंगोलेरी ९	अगास्ति	दाढर्च, असीत, शवाश्व.
२५	बाहुविजय गोपाळदेव	गडकरी १८	रेभ्याचार्य	कश्यप, अवस्तीर, रैभ्य.
२६	कर्मनाथ जीवनदास	चैध्र ६	विश्वामित्र	अघमर्षण, कौशिक, विश्वामित्र.
२७	विनायकदेव गणेशनाथ	दुर्वे २६	देवलाचार्य	अत्री, शवाश्व.
२८	शूलपाणी भैरवनाथ	बहिरे १	कश्यप	वैन्यभार्गव, पार्थत्री, मैत्रावरुण.
२९	अमरदेव केशवनाथ	सुळे २१	सांख्य	भरद्वाज, वशिष्ठ, इंद्रप्रतर्दन.
३०	कल्याणदेव विजयशंकर	रणदिवे	विश्वामित्र	भारव्दाज, वशिष्ठ, इंद्रप्रतर्दन.

श्रीशंकर.

(मांडव गडाहून देशीं मावळांत जीं कुटुंबें आलीं त्यांचीं नांवनीशीं ग्रामण्य प्रकरणां वरून)

नांवें.	मुळनांवे.	देशी उपनांवें.	गोत्रें.	प्रवर.
३१	सदाशिव रमाकांत ...	पंगु ६	विश्वामित्र	छांदस, विश्वामित्र, धनंजय.
३२	लक्ष्मीदेव गोविंदनाथ ...	राजे १२	मित्रावरुण	
३३	जितबाहु वैकुंठनाथ	खाटिक १६	जमदग्नी	भार्गव, च्यवन, अपावान, और्वजमदग्नी, पंचप्रवराणा.
३४	कृष्णदेव द्वारकानाथ	उलुकंद ११	गर्ग	
३५	बलदेव वसुदेव	शेठे	देवलाचार्य	देवल, रातविश्वामित्र, औदाल, कौशीक.
३६	सभाजीत कृष्णदेव	पडवळे ६	विश्वामित्र	
३७	गंगाधरदेव भैरवनाथ	कामठे कर्णीक २५	कौशिकाचार्य	देवलरात, भार्गव, वशिष्ठ.
३८	हरी विनायक	चौबले चावले ६	विश्वामित्र	बऱ्हास्पत, अंगीरस, भरद्वाज.
३९	जीवनबाहु विद्यानाथ	मुके ३	नैध्रुव	देवराज, भार्गव, विघृत.
४०	केशवराज नारायणदेव	विलेकर ५	पैंग्य	
४१	बाळकृष्ण अनंतदेव	दादले २०	रामीरे	
४२	विश्वेश्वर सदानंद	पाटणे २१	सांख्यावान	
४३	गोपाळ नरहरी	रवेकर ५	पैंग्य	
४४	लक्ष्मणदेव विश्वंभर	देवणे १५ घरे १३	पौलस्ती	पुलह, माहेंद्र, अगास्ति.

॥ इतिकात्यायन सूत्रे प्रभु गोत्राणि गागाभट्टेन लिखितम् ॥

(पोटांतील अंक त्यावेळची कुटुंब संख्या किंवा मनुष्य संख्या असावी असें वाटतें.)

(sd.) (रा. ना. प्रधान विळेकर.)

EXTRACT

Reis and Rayyet, October 17, 1903 (Calcutta.)

The derivation of the word Kayasth, writes a Mahratta Kayasth is plain enough to any unbiassed mind. Stha in Sanskrit means "resident of" as in *grihasth, gramsth, Deshasth, Konkanasth, Angasth, Vangasth,* &c. It never meant from or out of" and therefore does not indicate "from the body of," Territorial or Local is the application and meaning of *Stha.* Until therefore some one shows examples of the use of the term in which it means "from" or "out of,'—the accepted sense of locality is the only rational clue to its real meaning. As to the word *Kaya*, it possibly means Oud, or Ayodhya. Knowing as every Sanskrit scholar does, that *Anga* is the name of Oud, and that in the ultrapoetic Sanskrit language, synonyms are often used to signify even proper names, it is easy to prove that Kayasth means nothing more or less than Angasth or residents of Oud. Examples of such territorial names are plenty, such as Oriya, Andhia, Kathi, Gujerathi, Maratha, Bengali, Madrasi, Punjabi, Kashmiri, &c. There are Brahma Kayasthas, fighting Kayasthas, writing Kayasthas, trading Kayasthas, artisan Kayasthas, mental Kayasthas, and mixed Kayasthas, just as there are similar or allied divisions among the Scotch, English, German, French or any other nation. They are found in Kashmir, the Punjab, Gujerat, Maharasthra, the United Provinces, the Central Provinces, Berar, Bengal, Assam and Burma, retaining the territorial adjunct as Kayat, Kat, Kast, or Kayasth, and adding occupational or social adjectives subsequently acquired. Kayasth is, therefore, a nation. Their social position differs in different provinces and localities, according to the presence or absence of the sacred thread, and the nature of the occupation. There need, therefore, be no odious comparisons drawn between a nation and a caste or occupational group like the Bengal Vaidyas as is being done by writers in

the "Dawn." The Vaidyas are physicians, distinguished from "medicine men" or herbalist by the undeniable fact that they had and have access to Sanskrit texts, a privilege denied to non-Aryans and even non-Brahmans. They are therefore Brahmans of some sort, just as the Vaidyas of Bombay are still called Palse Brahmans. It is an occupational offshoot of the sacerdotal class. The nick name "ambastha" given to them by sectarian writers has no authoritative or corroborative evidence to substantiate it. All over the Puranas and in the Skandh-Puran particularly, one finds nothing but abuses of and insinuations against, rival creeds, but that is just as it should be in a house divided against itself, built on a foundation of tribes formed out of blood feuds. One has to see what the rational history of a nation, race, tribe, or caste is likely to be, and this theory is placed before the Bengalis for dispassionate consideration.

Extract from "Indian caste" by the late Mr. John Wilson, D. D. F. R. S.

The Maithila Brahmans.

Part II Pages 192–3:—The Maithila Brahmans derive their designation from Mithila, an ancient division of India, the king of which was Janaka, the father of Sita, the wife of Rama the hero of the Ramayan. It comprehended a great portion of the modern districts of Tirhut (olim, Tirabhukti, 'bank boundary') Saran and Purniya, and also part of the adjacent tracts of Nepal.

(Hamilton's Nepal P. 45 Hamilton's Gazetteer Vol. II P. 663.)

Page 195—The Maithil Brahmans are scattered not only over the provinces above indicated, but are found in some of the towns of Nepal, Bengal and Central India.........They are respected for their learning, and especially for their knowledge of the Nyaya system of philosophy. The Brahmans of other provinces, who refuse to eat and intermarry with them do not object to unite with them in Adhayan, or ceremonial reading. Some Maratha Brahmans go to Tirhut to study the Nyaya. They indulge less perhaps in animal food than the other Panch-Gauda Brahmans.

EXTRACT FROM

Sudharak Dated Monday 9th November 1903,
Edited by
VINAYAK RAMCHANDRA JOSHI B.A.

सामाजिक सुधारणा व धर्म गुरू.

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श्री शंकराचार्यांची तारांबळ.



प्रस्तुत विषयासंबंधीं लिहित असतां हल्लीं आम्हांस एका स्नेह्याच्या कृपेनें मिळालेल्या एका जुन्या पुस्तकांतील एका महत्वाच्या उपलेखाचा उपयोग करावासा वाटल्यावाचून रहावत नाहीं. सातारचें छत्रपती राजे प्रतापसिंह महाराज राज्यपदभ्रष्ट झाल्यानंतर त्यांची दाद लावण्यासाठीं ह्मणून रा. रंगो बापुजी नांवाचे एक गृहस्थ विलायतेस गेले होते. तेथें त्यांनीं आपल्या धन्याची गादी त्यास परत मिळावी ह्मणून पराकाष्टेचे प्रयत्न केले. आणि सरकारदरबारीं केलेली मेहेनत फुकट गेल्यावर निराश न होतां, इंग्रजी भाषा शिकून विलायतेंत लोकमत जागृत करण्याकरितां व्याख्यानें देण्याचा क्रमही यांनीं सुरू केला होता. विलायतेंत आपण कोणतीं कामें केलीं, याबद्दलची सविस्तर हकीकत आपल्या देशांत आपल्या धन्यास कळावी म्हणून या स्वामिनिष्ठ व उद्योगी गृहस्थानें आपल्या प्रयत्नांची कच्ची हकीकत स्वहस्तें मराठी भाषेंत मोडी लिपींत विलायतेंतच शिळा छापानें छापून त्यांचीं पुस्तकें बांधवून इकडे रवाना केलीं. यांपैकीं एक पुस्तक सध्यां आम्हांस पहावयास मिळलें आहे. प्रसंगानुसार या पुस्तकांत चांद्रसेनीय कायस्थ प्रभूंस वेदोक्त ग्रहकर्में करण्याचा अधिकार आहे किंवा नाहीं, हा प्रश्न निघाला आहे. आणि

त्याबद्दल त्यावेळच्या श्री० शंकराचार्यांनीं दिलेल्या ठरावांच्या नकला जोडण्यांत आल्या आहेत. यावरून पुण्यांतील कित्येक जबरदस्त व दुराग्रही ब्राम्हणांच्या हट्टामुळें जगद्गुरुस आपला अधिकार, आपलें मत, व सत्यनिष्टा कशी गुंडाळून बाजूस ठेवावी लागली तें दृष्टोत्पत्तीस येणार आहे. या ब्राह्मणांचे वंशज हल्लीं पुण्यांत हयात आहेत. त्यांना आपल्या पूर्वजांनीं धर्मगुरूंशीं केलेलीं दंडेली व त्यांची इतर कृष्णकृत्यें लोकांच्या आज नजरेस यावीं, हें आवडणार नाहीं. आपणांसही तीं नांवें प्रसिद्ध करण्यांत तादृश फायदा नाहीं, असें पाहून या पत्रांतून तीं नांवें मुद्दाम गाळून त्यांचा सारांश पुढें देतों:—

" मठाचा शिक्का. "

" श्रीमत्परमहंस परिव्राजकाचार्य श्रीमत्शंकराचार्यान्वय संजाताभिनव श्री विद्याशंकर भारती स्वामी करजोद्भव श्रीविद्यानरसिंहभारतीकृत नारायण स्मरणानि.

वेदशास्त्र संपन्न राजमान्य राजश्री समस्त ब्रह्मवृंद क्षेत्रस्थ वगैरे वास्तव्य प्रभृति प्रांतानिहाय यांस आज्ञा केली ऐसीजेः—चांद्रसेनीय कायस्त प्रभु या ज्ञातीचे मंडळीशीं अतिदीर्घद्वेषीं रा० ....रा० .... व वेदशास्त्र संपन्न रा.........शास्त्री वगैरे ब्राह्मण यांनीं शास्त्र व ग्रंथसंमती खेरीज ग्रामण्य करून पुणें मुक्कामीं आम्हांपासून चांद्रसेनीय प्रभू मंडळीचें धर्म व कर्में उच्छेदावीशीं पत्रें घेतलीं ते वेळीं आम्ही मठाचे संस्थानास स्वास्थ्य आहे त्यास उपद्रव होईल या भीतीस्तव दिलीं परंतु ते समयीं परस्परें उभय पक्षींचे ब्राम्हणांत तडपडून शास्त्रसंमति ग्रंथानुधारें निर्मत्सरपणें श्री नारायण स्मरोन वास्तविक पाहतां चांद्रसेनीय कायस्थ प्रभु यांस अनादि वेदकर्मे करण्यास अधिकार आहे. त्याजप्रमाणेंच वेदशास्त्रसंपन्न रा. राघवाचार्य यांस आम्हीं पत्र कार्तिक शु० १० शके १७४८ व्ययनाम संवत्सरीं लिहिलें व प्रभु मंडळींत रा० बळवंतराव चिटणीस व विठ्ठलराव देवाजी वगैरे यांचे नांवेंही पत्र दिल्हें वगैरे मजकुर रा............ व रा............यांस कळवून उभयतांची मर्जी आम्हांवर फार रुष्ट होऊन बोलणें घातलें आणि आम्हांस पेंचांत आणण्याबद्दल नानाप्रकारचीं तुफानें

उत्पन्न करून जरब घालूं लागले. तेव्हां आम्ही लाचार होऊन संस्थानचे रक्षणाबद्दल आशा धरून उभयतांचें बोलणें कबूल करून ह्मणतील तें करावें किंवा देह समाप्त करावा असेंच प्राप्त जहालें. तें समयीं रा........ यांनीं मनास आलें तसें कल्पित शास्त्रविरहित चांद्रसेनीय प्रभुज्ञातीस वेद कर्मं उच्छेदक आणि बाधक सारांशाच्या यादी व पत्रें आह्मांपासून आश्विन शु. १० शके १७४९ सर्वजितनाम संवत्सरांत आमचे शिक्के मोर्तब व स्वदस्तुरचें निशाणानिशीं खरीं करून घेतली. त्यांतील हासीलभाव ....यांनीं विनंती केलीं कीं ही चौकशी युक्त किंवा सप्रमाण याचा विचार करून स्वामींनीं सदर्हु सारांशान्वयें चालण्याविषयीं श्री काशी क्षेत्रादि क्षेत्रस्थ व पुण्यग्रामादि ग्रामस्थ समस्त ब्राम्हण वगैरे यांसीं कळविण्यांत आलें कीं....चांद्रसेनीय यांस वेदकर्माचा अधिकार नाहीं. त्या ज्ञातीचा उपनयनही नाहीं. परभु हे चांद्रसेनीय नव्हेत........यांन वेदकर्माचा अधिकार नाहीं म्हणोन चांद्रसेनी यांस वेदोक्त कर्म करण्याचा सर्वथा अनुमोदन देऊं नये; जर करितां कोणी अनुमोदन देईल किंवा त्यांचे घरीं वेदोक्त कर्मे करील किंवा करवील तो वेदबाह्य श्रीदेवाचा व मठाचा व ब्राह्मणांचा अपराधी दंडास योग्य वगैरे ....तर्कटीं अनन्वित प्रकारचीं पत्रें रा........यांनीं आपला प्रौढी मोठेपणा जनांत दिसण्यानिमित्यास जागा करून आमचे नांवानी त्यांनींच लिहिलीं व जागोजाग पाठविलीं....रा........याच्या मतें क्षत्रिय बुडाले परंतु शास्त्रग्रंथ पाहतां क्षत्रिय ज्ञाति आहे........श्रीमंताचे (पेशव्यांचे) ठिकाणीं आपण विद्यमान आहों असें हेंच लिहितात. परंतु सातारचे छत्रपतीस असें गैरशिस्त लिहिणें पेशवे यांचा देखील मगदूर नव्हता.—पेशवे यांची योग्यता जनजाहिर आहे. या मतिमंदास कशी शोभेल हा केवळ अज्ञानपणा. हें गृहस्थ शास्त्री अथवा पंडितही नव्हेत........यांचे तटांतील शास्त्री........ यांस आह्मी श्रींची शफथ घालून पुणें मुकामींच मनोभाव सांगण्याबद्दल विचारलें. त्यांनीं सांगितलें कीं चांद्रसेनीय प्रभु ज्ञातीस वेदकर्म कधिकार ग्रंथ पाहतां आहे परंतु........दादा........व........आण्णा........यांचा आग्रह सबब ते म्हणतील त्याप्रमाणें करणें प्राप्त स्वामींनींही उभयतांचे मनमरजीप्रमाणें करावें यांत चांगलें आहे. परंतु आम्ही त्यास विचारिलें

कीं, चांद्रसेनीय प्रभुकडे शास्त्रार्थ लिहून दिलें हें खरें किंवा खोटें हेंच सांगवें. तेव्हां शास्त्री यांनीं उत्तर केलें कीं, हे बजिन्नस चांद्रसेनी प्रभु यांस वेदकर्म अधिकार ग्रंथानुरूप आहे म्हणून पत्र लिहिलें तें खरें आहे, आम्ही उत्तर केले कीं, प्रभुज्ञातीन वेदकर्माचा अधिकार आहे याप्रमाणेंच आम्हीही जाणतों. तेव्हां या ज्ञातीच्या वेदकर्माचा उच्छेद कसा करावा ....शास्त्री यांनीं उत्तर केलें सांप्रत प्रसंगानुरूप चालावें. आपण व आम्ही आज प्रभुज्ञाती बुडाली ह्मणाले असतां ही ज्ञाति उच्छेद होऊन बुडती असें तर कधींच होत नाहीं. परंतु आज त्या उभयतांचें न ऐकावें तर स्वामीस व मला फार अडचणी पडतील तेव्हां जरब ठेऊन तूर्त लोटालोट करावी. मग पुढें पाहतां येईल. अशीं उत्तरें प्रत्युत्तरें शास्त्री यांसीं आमची श्रीचे पुजेसंन्निध शफथ प्रमाणांनीं गुप्त बोलणीं झालीं. तथापि चांद्रसेनीय प्रभूस वेदकर्माचा अधिकार नाहीं. असें तेंच सांगतात त्याचपासून हा कलह निर्माण झाला. हे दुलग होऊन भितात व आम्हासही भयंकर प्रकार सांगतात. यामुळें आम्ही भयाभीत होऊन स्तब्ध झालों. त्यासमयीं आह्मासान पत्रें घेऊन चांद्रसेनीय प्रभु ज्ञातीकडील वेदकर्मे उच्छेदक पत्रें घेऊन धर्मशास्त्रग्रंथास बाध आणून आम्हांस ज्ञाति उच्छेदाचे दोषांत घातलें. दुसरे ग्रंथांत नवीन श्लोककोटिरचून लिहून कालांतरीं त्या ग्रंथासही खोटेपणा आणला असें प्रकारें यादी सारांश व पत्रें लिहिलीं हें कागद ब्राम्हण, शास्त्री, पंडित, विद्वान् क्षेत्राचे ठायीं पाहून हीं स्वामींचीं पत्रें ह्मणोन हंसतील हा दुर्लौकिक संस्थानचा केला............................असें अनेक प्रकारचे पेचांत घातलें त्याजवरून चित्तास त्रास उत्पन्न जाहला कीं हा देह विसर्जन करावा. या दिलगिरींत होतों तों इतक्यांत आणखी अनुहूत संकट प्राप्त जहालें ....सारांश पत्रे देण्याचें आम्ही कबूल केलें नव्हतें त्या संधींत ब्राह्मणापासोन गोव्याचे तुफान आम्हांस पेंचांत आणण्यास उभें केलें. आम्ही बहुत भयाभीत होऊन यांचें बोलणें कबूल सारंशांच्या यादी व पत्रें त्यांनीं जीं दिल्हीं तीं गैरशिस्त असतां कांहीं न बोलतां खरीं करून दिल्हीं परंतु आह्मांस प्रथम जरब पडून या उभयतांचें ह्मणण्याप्रमाणें करण्यास तयार झालों..............धारवाड सुभ्याचे साहेबांकडून त्यांनीं आमची

चौकशी केली त्यासमयीं आह्मांस गुप्त एकव्यास साहेबांनीं नेऊन श्रीची शफथ व गीता हातात देऊन सत्य खरें असेल ते सांगावें कीं गोव्यास तुमचे तर्फेनीं सातारचें राजांचीं पत्रें गेलीं व आलीं—किंवा कसा प्रकार आहे तो खरा सांगावा. तुम्हीं संन्यासी गोसावी आहां खरें तेंच बोलावें. तेव्हां आम्ही श्री गीतेची पोथी हातांत घेऊन श्रीनारायणाचे शफथ पुरःसर सांगितलें कीं हें सारें खोटें तुफान आह्मावर उभें केलें........... साहेब बोलले तुम्हीं ब्राह्मणाचे गुरू तेव्हां तुह्मावर तुफान घेण्याचें काय कारण तें सांगावें. आम्हीं उत्तर केलें कीं पुणें वगैरे ठिकाणचे ब्राह्मणांनीं ....द्वेश करून प्रभु ज्ञातीचे धर्मकर्मांत तंटे उत्पन्न करून ग्रामण्य केलें........तें प्रथम आम्ही कबूल केलें नाहीं. तेव्हां आह्मांवर अशीं तुफानें उभीं केलीं ते वेळीं आह्मी लाचार होऊन संस्थान मठास इनामगांव वगैरे आहे हें जप्त होईल या भयामुळें....या उभयतांनीं जें सांगितलें त्याप्रमाणें कबूल करून पत्रें दिलीं, असा प्रकार झाला........साहेबांनीं सांगितलें कीं तुम्हीं कोणास भिऊं नये. पेषजीप्रमाणें मठाकडे गांव खेडीं चालतील. तुम्ही सारें ब्राह्मणांचे गुरू असतांही तुम्हांस बुडवावें या हेतुनें हें काम उभें केलें ये विषयीं आम्हीं चौकशी केली........चांद्रसेनीय कायस्थ प्रभुज्ञातीस वेदकर्माचा....अधिकार आहे कीं नाहीं या बद्दल स्वामींनीं श्रीसान्निध्य बसून गीता गंगाजळीसह बिल्वपत्रें व तुळशी पत्रें घेऊन निर्मत्सरपणें गंगाभटी व गोविंदभटी व कमलाकर कृत शुद्रकमलाकर ज्ञातिविवेक, स्कंद पुराणांतर्गत सह्याद्रि खंडात्मक रेणुकामहात्म, वगैरे निबंध ग्रंथ सत्य स्मरून पाहतां चांद्रसेनी कायस्थ प्रभु यांस वैदिक कर्माधिकार सत्य आहे........या ज्ञातीचे धर्म व वेदकर्म उच्छेदाविषयीं आम्हांपासून घेऊन जागोजागीं पाठविलेलीं तीं दरोबस्त रद्द करून हें पत्र लिहिलें आहे तरी समस्त ब्राह्मण, शास्त्री, पंडित, धर्माधिकारी व जोशी व उपाध्ये, क्षेत्रक्षेत्रस्थांनीं व गृहस्थांनीं व चांद्रसेनीय समस्त ज्ञातींनीं व राज्यअधिकारी असतील त्यांनीं वगैरे हर कोणत्याही यादी व पत्रें एकंदर मंजुर न धरितां चांद्रसेनीय प्रभु ज्ञातीस वेदकर्माधिकार आहे. हें त्रिवाच्य सत्य श्री देवगृहीं बसून हें पत्र लिहून सर्वांस कळविण्याकरितां पाठविलें

असे. तरी प्रभु ज्ञातींतील वैदिककर्मे परंपरागत चालवित जाणें दिकत न करणें, विशेष काय लिहिणें. मिति कार्तिक शु० ९ मी शके १७९२ विकृतिनामसंवत्सरे महानुशासनं वरिवर्ति.

"इत्यलं."

वरील उतारा थोडा लांब आहे, परंतु तो समग्र वाचून पाहिला असतां आचार्यांचें सुकाणू कसें फिरतें याची कल्पना होण्यासारखी आहे. श्रीमद् विद्यानरसिंहभारती स्वामी इतर स्वामींपेक्षां अधिक भितरे आणि कमी स्वकार्यदक्ष होते असें कोणाचेंही म्हणणें नाहीं. पुण्यांतील दोन उपव्द्यापी गृहस्थांनीं त्यावेळीं स्वामीस वांकवून त्यांजकडून वाटेल तसे निर्णय घेतले व पुढें धारवाडच्या कलेक्टरानें आश्वासन दिल्यावर खरा प्रकार जगांस विदित करण्याचें स्वामीस धैर्य आलें हें लक्षांत ठेवण्यासारखें आहे. अशा जगद्गुरूंच्या आज्ञा समाजसुधारणेस खरोखरच उपयोगी पडतील काय !

Afew General Observations on Caste System.

Dr. Bhandarker on "Social History of India" published in Indian Social Reform, edited by Mr. C. Y. Chintamani says:— More than four thousand years before Christ according to the latest researches, the Sanskrit-speaking people called the Aryas penetrated into India from the north-west. They were at first settled in Eastern Kabulistan and along the upper course of the Indus; and thence they gradually descended the river to the south and spread also to the east in the upper part of the country watered by the five rivers of the Punjab. Their progress at every step was resisted by another race or races which in the Rigveda are disignated by the name of Dasyu or Das. The Dasyu are contrasted with the Aryas and are represented as people of a dark complexion who were unbelievers, *i. e.*, did not worship the gods of the Aryas and perform the sacrifices, but followed another Law. The Aryan gods, Indra and Agni, are frequently praised for having driven away the black people, destroyed their strongholds and given their possession to the Aryas. From "day to day," it is said in one hymn, "he (Indra) drove the people who were black, all alike, from one habitation to another." Those who submitted were reduc d to slavery, and the rest were driven to the fastnesses of mountains. The process was carried on in all parts of the country to which the Aryans penetrated. The old word *Dass* came to denote a "slave" generally, and the word Dasyu acquired the significance of a "robber," as those aborigines who had betaken themselves to mountain fastnesses subsisted on robbery. The latter word came also to signify "one beyond the Aryan pale" as these tribes of robbers were. While the Aryans were in the Punjab they were divided into a good many tribes, each having a king of its own and a family or families of priests. There were among them three social grades or ranks. To the first belonged the priests, who composed *Brahmans* (with the accent on the first syllable), i. e., songs or hymns to the gods and knew have how to worship them, and were called *Brahmans* (with the accent on the second syllable). The second grade was occupied by those who acquired political eminence and fought battles, and were called *Rajans*. All the other Aryas were referred to the third grade and were distinguished by the name of *Visas* or people generally.

These three classes formed one community, and such of the aborigines as had yielded to the Aryas were tacked on with as fou,th grade under the name of *Dasas*, which word had now come to signify slaves or servants. Such grades existed amongst ancient Persians also. In the course of time these grades became hereditary and were called *Brahmans*, *Rajanayas* and *Visyas* or des-

cendants of the old *Brahmans*, *Rayans* or *Visis*. The fourth class came to be called Sudras, which probably was at first the name of the aboriginal tribe which had acquired a distinct position in the community, and was afterwards generalised. These four castes are mentioned in one of the latest hymns of the Rigveda. The first two formed definite classes with a definite sphere of duties and were the arisocracy of the community. Since the Vaisya class included all other Aryas, there was a tendency in it towards the formation of sub-classes or communities and possibly these were such sub-classes, which according to some formed independent castes. The Sudras being the aborigines, there were in all likelihood several castes amongst them corresponding to the several races which inhabited the country before the invasion of the Aryas. These were of course denied the privilege of keeping the sacred fire or performing the sacrifices; and were not allowed to read or study the Vedas. The two highest castes do not seem in the times to which the old religious literature refers to have split up into sub-castes. No such are referred to in that literature, though they are supposed by some scholars to have existed. There were tribes of Kshatriyas or Rajanyas and Gotras of Brahmans; but no castes. With his social constitution the Aryas spread over the whole of Northern India, and the Sudra population incorporated with their community became so large that it influenced the future development of the country. The Sanskrit language was corrupted and the Vernaculars began to be formed. Page 3 to 5..........

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But politics and war were the special occupation of the Kshatriya. They also devoted themselves to philosophy and literature; and in the Upanishads they were several times mentioned as teachers of religious philosophy and Brahmans as learners. In one place it is said that Brahmvidya was first cultivated by them. It was on account of this philosophic culture that religious reformers sprang from their ranks. Buddha was a Kshatriya and so was Mahavira, the founder of Jainism. Vasudeva whose name is closely connected with the Bhakti School either as the name of the Supreme Being or as a teacher, was a Kshatriya of the Yadava clan. A Brahman may, says Apastamba, study the Vedas under a Kshatriya or Vaisya teacher when reduced to that necessity. Page 7·to 8.......

* * * * *

Gautama, the author of a Dharmasatra, permits a Brahman's dining with a twice-born (Kshatriya or Vaisya) who observes his religious duties 17, 1. (Pages 9 to 10.).........

Commensality within and not without a group is almost in all cases another characteristic of caste. But in the olden time we see from the Mahabhrata and other works that Bhamins Kshatriyas Vaisyas could eat the food cooked by each other..........

The result is that Hindu Society is now cut up into more than three thousand castes. Page 13.

It is generally supposed that abstinence from meat is an essential condition of Brahamansun. But according to all authorities Brahmans and other twice born used meat in ancient times. The flesh of five species of five clawed animals is permitted to be eaten into Dharma Sutras; and even beef is allowed by Apastamba (1-17 30-37)......But the influence of Buddism and later of Jainism threw discredit on the practice, (of eating meat) and those who reedited Hindu Law in the fourth century of the Christian era and later, i. e. the writers of the Smrites, of Manu and Yajnavalkya lay down the old permissive precept, but hedge it round with so many restrictions that it amounts almost to prohibition. But in mordern times the Brahmans of Bengal Mithila, Kashmir and Sindh do use meat; while in countries which were for a long time under the influence of Budhism and Jainism, such as Guzrathi even the lower caste abstain from it. Page 15.

Pride and other feeling that divide man from man have had full swing in the History of India and sympathy and fellow feeling has been confined to the narrowest to possible sphare.............

The downward course which began many centuries ago has landed us here. And anxiously thinking about the matter, one asks himself why should this degeneration have gone on continuously for a long time without impediment. The reason seems to be that the tyranny under which the Hindus has lived from times immemorial has weakened their moral fibre if not entirely destroyed it. We have been subject to a three-fold tyranny; Political tyranny, Priestly tyranny, and a Social tyranny or the tyranny of Caste. Crushed down by this no man has dared to stand and assert himself. Even religious reformers have shunned the legitemate consequences of their doctrines to avoid coming into conflict with the established order of things. The promptings of his better nature or the pangs of conscience a Hindu has had to suppress for fear of the three agencies, and now the better nature has almost ceased to prompt or the conscience to bite. At present, however, though we live under a foreign Government we enjoy a freedom of thought and action, such as we never enjoyed before under our own Hindu princes. But have we shown a capacity to shake ourselves free from Priestly and Social tyranny? I am afraid, not much. But this is certain, that unless we rouse our conscience and cultivate the higher feelings of our nature and, with the strength derived from these, stand erect against priest and caste, there is no hope of our being able to turn back the current of deterioration and degradation that has been flowing from the very olden times and increasing in force as it advances. Page 25-26.

Rai Bahadur Lala Bay Nath, B. A., Ludge, Court of Small

Causes, Agra. "on Fusion of sub-castes in India, published in Indian Social Reform" says :—

* * * * *

The Vedas and the epics carry us back to the good old days of India when there were no castes and " the whole world consisted of Brahmans only.

Created equally by Brahma men have in consequence of their acts become distributed into different orders. Those who became fond of indulging their desires and were addicted to pleasure and were of a severe and wrathful disposition, endowed with courage and unmindful of piety and worship......those Brahmans possessing the attributes of Rajas (passion) became Kshatriyas. Those Brahmans again, who, without attending to the duties laid down for them became possessed of the attributes of goodness (Satwa) and passion and took to the practice of rearing of cattle and agriculture be came Vaisyas. Those Brahmans again who were addicted to untruth and injuring others and engaged in impure acts and had fallen from purity of behaviour on acconnt of possessing the attribute of darkness (Tamas) became Sudras. Separated by occupation Brahmans became members of the other three orders." (Mahabharata, Maksha Dharma, Chap. 188. "Neither birth nor study nor learning constitutes Brahmanhood, character alone constitutes it." (Mahabharata, Vana Parva, Chap. 313, Verse 108)

Manu also tells us that "a Sudra can became a Brahman and a Brahman a Sudra," and we read in the Mahabharata that " a person not trained in the Vedas is a Sudra, and that whoever conforms to the rules of pure and virtuous conduct is a Brahmana" (Mahabharata, Vana Parva, Chap. 180, verse 32). Judged by this standard many of those who now claim to be and are recognized as Brahmans, and many who are now treated a Sudras will soon cease to be so regarded It is, however, impossible to bring modern Hindu Society to recognize character as alone determining one's caste. Claims of birth cannot be ignored in the face of the deep-rooted and the universal belief of the Hindus in birth alone determining the class of society to which a person belongs. Or can the work of centuries of priesty influence on the one hand and ignorance and superstition of the laity on the other be at once removed ? Page 145-46.

....

The social and religious divisions of the Indian people are now based upon an " exclusive devotion to heredity and custom manifested in the inclination to exalt the small over the great, to exaggerate the importance of minor considerations, and thus obscure that of the more vital. Liturgy and ceremonial observances usurp the place of moral and spiritual ideas, with the result that the sanction of religion is applied to all the regulations of social intercourse. Rank and occupation are thus crystallized into hereditary attributes, a process

which ends in the formation of a practically unlimited number of self centred and mutually repellant groups cramping the sympathies and the capacity for thought and action.

....

The present subdivision of castes is due to geographical divisions, trade, distinctions and differences in form of worship. Page 150.

....

The caste arrogance of the Brahman which first sent these evil spirits abroad has corrupted the whole nation and descended to the very lowest strata of the population.........not only has caste demoralized society at large, but it is a constant source of oppression within its own particular ranks. Page 163. Reform in the Caste System.—Reform in the present system of castes and subcastes is therefore absolutely required by the altered conditions of Indian Society. Caste as I have already said, cannot be banished from India any more than from any other soil. But it may be so reformed as to foster good instead of evil.

The task of the reformer in this respect is, however, full of difficulties, but if he keeps steadily in view the ideal of expansion rather than contraction of nationality as has hither to been done, he shall be successful in the end. Page 163-64.

....

The Aryans of old did not relinquish " duty from love of money nor from fear of death nor from dread of society." Let modern Aryans if they wish to be a nation do the same.

Mr. R. C. Dutt, in "Ancient India" writes:—" It is only in the Puranic period which followed the Budhistic era that it (priestly superiority) threw an impenetrable gloom over a gifted but ill-fated nation. In the earlier periods so long as the nation had the life and the strength of youth, it made repeated attempts to throw off priestly supremacy and to assert its free-born rights. The Kshatriyas made an attompt to assert themselves in the very period of which we are now speaking (i. e. Epic Period from 1400 to 1000 B. C.), as we have already seen. And the Kshatriyas made a still mightier attempt later on to throw Brahmanism overboard, and adopted the Budhist religion all over the land. With the extinction of Budhism such attempts seemed to end, and priestly supremacy became ten times worse than before." Vol. I, page 229.

* * * * *

" However much therefore, we may deplore the commencement of the caste system, we should never forget that the worst results of that system,—*the priestly monopoly of learning, the disunion in the body of the people, and the absolute social separation among castes* were unknown in India until the Pauranik times. (Page 238.)

" No nation has just reasons to be proud of its past as the Hindus. But the proudest nations of the earth are at the same time

those who are the most keenly alive to their short-comings and most eagerly assiduous in removing them; and greatness does not long survive where such endeavour is wanting. India, too, has had her short-comings, and it is necessary that we should remember them, and seek to remove them. And we should never forget that monopoly is hurtful to those who hold it, as to those who are excluded from it; and that a monopoly of learning and honour is the worst kind of monopoly that the world has known. The nation is degraded under a permanent social subjection, and then drags down the monopolists in the common national ruin." Vol. III. Page 148.

"Very high authorities have described caste as the "express badge of Hinduism," and M. Barth considers that this institution is not merely the symbol of Hinduism, but its stronghold, and a religious factor of the very highest order." (Baines' Census Report, 1893, quoted in भारतीय साम्राज्य of Mr. Narayenrao Bhawanrao Pawgi. Page 6.)

" In the history of the world, India lived because India's was the spirit of humanity which could not die. She was the earliest of the Aryan peoples, the first born of the mightiest races, she had for her guides and instructors spiritual sages, and rishis, and divine kings. It was, therefore, that India's religion and her social system was *permanent* at its foundation, whatever might appear on the surface. These had in themselves the *possibility of a revival*, though they might have disappeared for a time. These were the four great castes, which they would find in every Scripture spoken of continually and woven into the growing history of the nation. The caste-system had enshrined it a principle which was based on a truth which was the truth of natural order." (Mrs. Anne Besant on India and its mission Lecture delivered in Bombay, January, 1894. Quoted in Vol. VIII. of Mr. Narayenrao Pawgi's book, Page 170.)

The import of Mr. N. B. Pawgi's writing in Marathi in his book called भारतीय साम्राज्य.. Vol. VIII.—Varna Vyavastha is the everlasting sign or characteristic of Hindus. It was not created by the Brahmins for their selfish motives or for gaining supremacy over others, but it was organized with a foresight to have the spark of ability, power and sense of duty retained by the different classes. The chief object of Varna Vyavastha was the principle of division of labour. In course of time this object was kept aside by mistake, and therefore number of castes was increased and the bad results were experienced by the caste prejudices. Thereby union and mutual confidence were destroyed and the social atmosphere was darkened, or it became dusky with the dust of quarrels and hatred.

EXTRACT FROM

MR. N. B. PAWGIS' BOOK.

प्राचीन काळचा परस्परातला रोटी आणि बेटी व्यवहार.

ह्याला विशेष बलवत्तर प्रमाण ह्मटले म्हणजे पूर्वीच्याकाळी आपापसात होत असलेला रोटी आणि बेटी व्यवहार होय. वेदकालीं, पहिल्या तीन वर्णांतले लोक आपापल्या पराक्रमानुरुप व स्थित्यनुसार वरच्या वर्णांत जाऊ शकत, उदाहरणार्थ, विश्वामित्र हा मुळचा क्षत्रिय असताही तो पुढें केवळ आपल्या तपोबलानेंच ब्राम्हण झाला वशिष्ट हा वेश्येचाच पुत्र होता. पण तो देखील स्वतःच्या पुण्या चरणानें ब्रम्हर्षि बनला. सत्यवतीही पराशराची बायको होती. परंतू ती एका मच्छी मारूचीच मुलगी असल्याचे समजतें. रेणुका ही राजकन्याच होती तरी पण ती ब्राम्हण कुळांत पडून, जमदग्नीची बायको झाली. लोपामुद्रेची देखील अशीच हकिकत आहे. कारण, ती क्षत्रिय कुलांतील असून अगस्ति नामक ब्राह्मण ऋषींनेंच तिचे पाणिग्रहण केलें होतें. ययाति हा क्षत्रियच होता. तथापि त्याची स्त्री ब्राह्मण कन्या होती. पारस्कर गृहसूत्रांत, ब्राम्हणास पहिल्या तिन्ही वर्णांतील मुलीबरोबर लग्न करण्या विषयींची सूट दिली असल्याचें दिसतें त्याचप्रमाणें क्षत्रियास देखिल पहिल्या दोन वर्णांतील मुलीबरोबर, आणि वैशास तत्साम्यवर्णाबरोबर लग्न करण्याची परवानगी असल्याचें आढळतें. Page 256-257.

संस्कारानुरूप उच्चपद प्राप्ति.

वेदकालीं, ब्रह्ममंत्र ह्मणणारास ब्राह्मण ह्मणत. कारण, "ब्रह्म" शब्द हा, बृह किंवा (बृंहि विस्तारे) या धातूपासून झाला असून तो ब्रम्हमंत्र म्हणणारे तेच ब्राम्हण होत, अशी त्यावेळची समजूत असल्याचे दिसतें.

जन्मना जायेत शूद्रः संस्कारैद्विज उच्यते ।
कर्मणा याति विप्रत्वम् ब्रम्ह जानाति ब्राम्हण· ॥

EXTRACT FROM THEOSOPHICAL MAGAZINE.

Q.—Did caste depend on birth?

Ans.—Not so in ancient India.

न विशेषोस्ति वर्णानां सर्वं ब्राम्हमिदं जगत् ।
ब्रह्मणा पूर्वसृष्टंहि कर्म्मणा वर्णतांगतं ॥
शूद्रो ब्राह्मणतामिति ब्राह्मणश्चैति शूद्रतां ।
क्षत्रियाज्जातमेवन्तु विद्यात्वैश्यात्तथैवच ॥

MANU.

There is no distinction of castes, the whole universe is the progeny of Brahma, for all men were created equal in the beginning; by actions (Karmas), they acquired various castes. A *Shudra* may be come a Brahmana, and a born Brahmana may be degraded to the rank of a Shudra, so also one born a Kshatriya or a Vaishya. (The Prasnottara Vol. IX No. 101 June 1899. Page 136).

Q.—Who is then a Brahman?

A.—यः कश्चिदात्मानमद्वितीयं जाति गुणक्रियाहीनं षडूर्मिषड्भावेत्यादि सर्व दोषरहितं सत्यज्ञानानन्दांनन्तस्वरूपं स्वयं निर्विकल्पमशेषकल्पाधारं अशेष भूतान्तर्यामित्वेन वर्तमानम्, अन्तर्बहिश्च आकाशवद् अनुस्यूतम्, अखण्डानन्द स्वभावम्, अप्रमेयम्, अनुभवैकवेद्यम्, अपरोक्षतयाभासमानम्, करतलमलकवत् साक्षाद् अपरोक्षीकृत्य कृतार्थतया कामरागादि दोषरहितः-शमदमादि सम्पन्नो भाव-मात्सर्यतृष्णा-आशा-मोहादि रहितो, दम्भाऽहंकारादिभिरसंस्पृष्टचेतावर्तते ॥ एवमुक्तलक्षणोयः सएव ब्राह्मणःइति श्रुति स्मृति पुराणतिहासानामभिप्रायः ॥ अन्यथाहि ब्राह्मणत्व सिद्धिर्नोस्त्येव ॥

(Vajrasuchi Upnishad.)

He who has realised that the Atma is one without a second, that as He is devoid of all differentiœ of genus, attribute or activity, that He is free from the sixfold human infirmities (grief, delusion, decay, death, hunger and thirst), that He is free from the sixfold stages of existences (origination, existence, modification, increase, decrease, destruction), that He is true, knowledge, bliss and infinity ; that Himself unmodified, He is the substrate of all modifications ; that He is the Inner Ruler of all created things, that He is all-pervasive, in and out, like space or ether ; that He is indivisible, all joy, Immeasurable, Unproveable, known by intuition alone. He is the most direct cognition, like a plum in one's hand—a person who has realised God—vision in this way, who is free from lusts and attachments, &c., who is endowed with sama and dama, &c, (subjection of the senses and of mind), who is free from envy, desire, expectations, delusion, &c., whose mind is untouched by pride, hypocrisy, &c., such a person alone is a Brahmana according to the real meaning of all Revelations, Traditions, Puranas, Itihasas. There can be no Brahminity in anything else.

Such was the high ideal of a Brahmana. Nowadays however, a Brahmana is one who is born of Brahmana parents, for nowadays caste is determined by birth only. (The Prasnottara Vol. IX No. 105 October 1899, Page 241-242).

Extract from Prasnottara, Vol. X, No. 109 :—

The system (caste system) is an universal one, and the subject should receive a different treatment on three lines (1) Historic as explaining the modes of lives of the Hindu race, once a very powerful nation. (2) Cosmic, as to its origin and motive in the evolution of the cosmos, and (3) Political, as dealing with the evolution of the minor cosmos—the world and its inhabitants. ....

We see that according to this system, a nation is divided into four main classes—the labouring, the commercial, the ruling and the spiritual. ....

"Before I proceed any further I must state that, by these classes I do not mean that they are independent classes, isolated from the family life, but that they are all composed of family men, discharging different functions in the national life according to the level of their respective physical, mental, moral and spiritual evolution. Thus, those who are *physically* robust but weak in other respects were entrusted with the office of serving and agriculture ; those who were *intelleetually* superior, were entrusted with commerce which needs a calculating mind ; and *those who were morally strong*, could disregard their own comforts and earthly lives on the call of duty, and were alive to the sufferings of others and had a perfect sense of justice, were entrusted with the duties as ruler ; whilst those who *could rise above the material* world and could devote their lives in

outward poverty to the contemplation of the Supreme were made the custodians of the spiritual welfare of the nation. Thus, we see that these four classes are the necessary ingredients for a national life—a fact which cannot be denied by any sound politician. And it must be admitted by all that a nation, to have a national life for itself, must have its own labouring men, (the cultivators and the serving class) to serve the country with a devoted heart."

Extract from Dr. Wilson on "Indian caste"—The meaning, Sphere, Authority, and symbols of caste:—Caste is not an Indian word. Its original form, *Casta* belongs to the Portuguese, by whom it was ordinarily used among themselves to express "cast," "mould," "race," "kind," and "quality." It was applied by the Portuguese, when they first arrived in the East to designate the peculiar system of religious and social distinctions which they observed among the Hindu people, particularly as founded on race The Indian word which particularly corresponds with caste is Jati, equivalent to the Lation *gens.* (in the inflected form *gent*—) and Greek........." race or nation," while *Jati-bheda*, the representative of the foundations of the caste-system, means the "distinctions of race (*gentis discrimina*.") Varna, another word used for it by the Hindus, originally meant a difference in colour. Gradually these Indian words, conveniently, rendered by "Caste," have come to represent not only varieties of race and colour. but every original heriditary, religious, instituted, and conventional distinction which it is possible to imagine. (page 12-13.)

Caste has its marks, signs. and symbols and symbolical acts as well as its laws and customs; and very great stress is laid by it on their constant exhibition. The grand index of Hinduism is the tuft of hair on the crown of the head—called in Sanskrit *Chuda* or *Shikha*, in Marathi Shendi and in Tamul Kndame--which is left there on the performance of the sacraments of Tonsure, on the first aud third year after birth in the csse of the three first classes of the Hindns (see Manu ii 35.) In consequence of this mark Hinduism is popularly known as *Shendi-Dharma* or religion of the Shendi (see Molesworth's Marathi Dictionary, sub voc) In the eighth year after the conception of a Branman (the representative of the priestly class,) in the eleventh from that of a prince or *Kshatriya*, and in the twelfth from that of *a Vish* or Vaishya, the agriculturist and merchant the investiture with the sacred cord should occur (Manu ii 36.) Though this sacrement in the case of these classes particularly eager for its. Special blessings may be resorted to by them in their fifth, sixth, or eighth year respectively (Manu ii 37.) It should never be delayed in the case of a Brahman beyond his sixteenth year; nor in that of a *Kshatriya* beyond his twenty second, nor in that of a *Vaishya* beyond his twenty-fourth (Manu ii 38)" (Page 15-16.)

Revd. J. Murdoch in his book "Papers on Indian Reform 'Caste'" writes the following under the headings 'Advantages of Caste' and 'Disadvantages of Caste' :---

"Advantages—1 Division of labor secures a certain degree of excellence. 2 Some measure of protection. 3 Cleanliness. 4 Respect for Authority. 5 Moral Restraint.

Disadvantages—1 Physical Degeneration. 2 National Poverty. 3 Intellectual Progress Hindered. 4 Hostility to Social Reform. 5 Individual Liberty is crushed. 6 The Growth of Nationality is hindered. 7 Discord between Classes. 8 The heart is hardened against suffering. 9 Caste seeks to degrade nearly the whole Human Race, and ranks some beneath the Brutes. 10 Caste fills a few with Pride and Arrogance. 11 Caste concentrates religion on outward ceremony, and perverts moral feeling."

The above extracts will give the reader some idea of the two sides of the question with regard to the object, motives and working of the "Caste Systems."

PUBLISHER'S REMARKS.

Conservatism is a force which we cannot afford to forego or forget. You may talk and act in a way that appears to be the result of your voluntary efforts, but you are unconsciously influenced by the traditions in which you are born, by the surroundings in which you are brought up, by the very milk which you have drunk from your mother's breasts or influenced by those things in the world which you cannot disown. To say that it is possible to build up a new fabric on new lines without any help from the past is to say that I am self-born and my father and grandfather need not have troubled for me. Mr. JUSTICE RANADE, (Indian Social Reform by C. Y. Chintaman. Part II page 60.)

IT must be mentioned here at the outset that the publisher makes no pretence of possessing originality nor there is an attempt to make an exhibition of the store of knowledge as he is conscious that he has no fund of the kind. Oriental scholars of the West and East have expressed their views after carefully studying the question of "caste system" as that is the characteristic of the Hindu nation. Drs. Wilson, Muir, Haug, Bhandarker, Mr. R. C. Dutt, Justice Ranade Rev. Sherring, Wilkins, Mr. Bhawanrao Pawgi and Theosophists like Mrs. Anne Beasant and others have written and said a good deal about the propriety or impropriety of this system which is a kind of 'riddle' to many. Although there appear to be two sides of the question, when we look into the arguments of the above mentioned scholars it is so interesting to note the difference of opinion in as much as there is great force of reasoning in the arguments of both the sides. I should like to refer the reader to big works written on "Caste" by

several of the above mentioned scholars of the west and east if they want to have an exact idea of the points of difference in their views It is enough for our purpose to note that some are of opinion that the institution of 'caste, is the greatest social tyranny created by the Brahmins to have a kind of suprimacy over all the people and to have the monopoly of knowledge for themselves, that the nation is ruined socially by the severity of the caste rules and regulations. Others say that the divisions in the society like the 'caste' system are natural in any nation and are also necessary for the organized formation of any society.

We must also inquire into the question whether it is worth our while to think about the intricate riddle of the institution, whether it is desire able in these days to go into the details, of the same and whether it is of any practical benefit to exhaust ones energy in arriving at any conclusion on the points of the origin of caste, creed, customs, manners, habits, forms and formalities of any race in India or it is simply fruitless to be after the question, whether the question is important from social, moral, literary or practical point of view or would it be only an amiless affair expected to create no sympathy and whether there was any valid reason to write the pages of this book.

In the first place there are no two opinions about the fact that originally there was no distinction of caste or *varna* even. There may be difference of opinion about the utility or otherwise of the caste system but both the sides agree in saying that there was only one caste, that there were no restrictions about interdining or inter marrying,

Note the following orthodox opinion mentioned by Rev. J. Murdock in his book on caste :—

Bhagwat Puran—There was formerly only one Ved, only one God, Narayan, one Agni and one caste.

Vayu Puran—There were then (in the krit age) no distinction of castes.

The reader will also note the following which is the translation of a passage from Purans mentioned in " Dr. Wilson on caste."

" The colour (varna, meaning primarily colour and afterwards caste) of the Brahmans was white ; that of the Kshatriyas red ; that of the Vaishyas yellow ; and that of the Shudras black."

" Those red-limbed Brahmans (twice born) who were fond of sensual pleasure, fiery, irascible, prone to daring, and who had forsaken their duties, fell into the condition of Kshatriyas." The yellow Brahmans who derived their livelihood from cows, and agriculture, and did not practise their duties, fell into the state of Vaishyas. The Brahmans who were black, and had lost their purity, who were adicted to violence and lying who were covetous and subsisted by all kinds of work, fell into the position of Shudras. (p. 268-69)."

It appears that the terms Brahman, Kshatriya and Vaishya were originally used more as connotations than simply as denotations though no doubt rules were made to preserve the denotations which were to exibit conotative faculties. Brahman for instance should connote standard of high character attained by a strict morality, self-sacrifice, contentment, spiritual guides, kind heart equanimity of feeling, heedlessness of worldly comforts, thirst after knowledge of the Supreme. These inner qualifications are to be read by marking the denotations about his personality which are shown by the conduct of his life, his habits manners and hissymbols such as मस्म, गंध, यज्ञोपवीत शेंडी &c. In course of time more attention appears to have been given to the denotative forms and formalities by which a man was called Brahmin Kshatriya Vaishya or Shudra. Later on any person born in the family of a Brahman who kept up the denotative form was considered to be a Brahmin and was respected as such though void of the connotations or denotations of a true Brahmin. The duties assigned to a Brahmin were consistant with his inner qualification viz., study,. teaching, performance of sacrifice, sacrificing for others, also making and receiving gifts.

It is said that the three Gunas (गुण) or universal tendencies of nature by their influence upon the nature and constitution of man create three classes of man. Satwa सत्व or the harmonizing tendency of nature, when it predominates in a man, makes him perfectly angelic and urges him on to follow a life which is pre-eminently superior and rajas रजस or the self-centering tendency when it reigns supreme in the nature of a man makes him an ordinary self-seeking many of whom we see around us. And Tamas तमस or disorganizing tendency of nature when it prevails in the nature of a man, makes him a brute who knows nothing else than the mere satisfaction of animal appetites. Observations of the preponderating force of any of these Gunas therefore might have given rise to the nomenclature of the classes Brahmin Kshatriya Vaishya and Shudra.

This theory is supported by the fact that according to the old texts there are Brahmin horses, Kshatriya horses, Vaishya horses and Shudra horses, so also there are the classes of Brahmin Kshatriya Vaishya and Shudras amongst the serpents even. Also there are said to be such classes in gems and jewels. Many people are aware that according to the science of Astrology amongst the Grahas or planets there are Brahmans, Kshatriyas. Vaishyas and Shudras. (e. g. Jupitor and Venus are considered to be Brahmans; Sun and Mars Kshastriyas Mercury and Moon Vaishyas and Saturu, Rahu and Ketu Shudras. Internal feeling of nature might have exhibited some lustre or colour upon the face of a person just as anger makes a man red, this must have given rise to the nomendature of castes or Vornus (colours.) A Hindu Astrologor ascertains by the scientific calculation that according to the horos cope some persons are Brahmans and Kshtriya, some Vaishya and some are Shudras whatever be their caste. i. e. a Brahman considered by society may be a Shudra and *vice versa* according to the horoscope. This also shows the origin of the nomenclature.

Mixture of these Gunas might have given rise to distinct castes or moulds in each of these original classes viz., Brahmin Kshatriya Vaishya and Shudra and in course of time mere birth in a particular caste or mould made the person entitled to have the privileges of the parent caste which in fact gave him a particular social status to which he liked to cling. The tendency of the people appears to have been towards such clinging by the historical evidence and each caste did not like to interfere into the profession or duties assigned to any other. This probably kept up the order of society. But the law of competition came in and the rule 'fittest will survive' made people to wrestle for struggle for existence and the old duties were naturally neglected not to say forgotten.

The following extract will give the reader an idea of the view about the duties and laws for the Hindu Society laid down for different ages :—

" Tapa was the highest duty in the Krita Yuga ; knowledge, in the Trita ; and sacrifice in the Dvapara ; while the giving of largeness is the highest duty in the Kali. The Dharma (religious law) of Manu was for the Krita ; that of Gautama for the Treta ; that of Shankhya and Likhita for the Dvapara ; and that of Parashara is for the Kali." (Page 396 97 Dr. Wilson on caste.)

" A Brahman should receive the Upanayana (thread ceremony) in his eighth year from conception or birth : a Kshatriya in his eleventh ; and a Vaishya, in his twelth. A Brahman not receiving it before his sixteenth year, a Kshatriya before his twenty-second year, and a Vaishya before his twenty-fourth year, are to be esteemed Vratyas and fallen from the Savitri. F. 6. 29 (degraded.)

If it is urged that Kshatriyas are extinct from this world because there are none amongst Hindus who follow the strict profession of a Kshatriya the same can be said to be true of a Brahman. In these days of competition who has kept up to the traditional profession? Each caste interferes into the profession of another and therefore mere profession cannot be the safe guide to know the particular caste It will not be far from truth if the bublisher ventures to say that Prabhus have more conservatively kept up to their traditional profession. According to the mythology they were first warriors. in course of time they were ordained to be writers. One can find hundreds and thousands of Brahmins following the professions of penmanship leaving their priestly profession, but no one is able to point out a single Prabhu following the profession of a priest. This is because a Prabhu firmly believes that he has no privilege of taking दक्षणा howsoever profitable the profession of a priest may be and howsoever straitened his circumstances may be to induce him become a भिक्षक. Then if it is urged that the proper observances of the religious precept and संस्कार alone will allow a person to

keep up his status, many of the Brahmins will not be entitled to be considered as Brahmins. How many of the Brahmins observe even their daily religious observances called पंचयज्ञ. Sandhya संध्या and Pooja are forgotten by many and yet they are treated as Brahmins. Their social status is not lost in the eyes of the public for all practical purposes, nor by the present Hindu law as administered in the courts of justice in points of adoption, succession, and other things regulated by the personal law to which he is subjected.

Next as to whether it is worth our while to think about the subject. The publisher thought with many others of his caste that it is not desirable to discuss caste questions in these days of western culture as that may rake up the old quarrels about the caste prejudices but the question has been morally forced upon us as well as upon all castes by the lately started Ethnographic department of Government upon historical basis. In this presidency Government had already dealt with this question from historical stand point in 1881 or 1883 when the volumes of Bombay Gazetteer were composed and compiled with the splendid exertions of Sir James Campbell. Nearly after quarter of a century Government is induced to look into the subject by setting up Ethnographic survey. In a printed paper sent to the Poona Prabhu Club, Mr. Enthoven says " starting from the point already reached by Sir James Campbell and his band of workers, it should, I believe, be possible to produce, in course of the next five years, an adequate survey of the tribes and castes of the presidency in a form which promises to be of permanent scientific and administrative value." He also says 'there are it may be noted, nearly 500 castes and tribes in the Presidency exclusive of Sindh . . . . . Thus it will be seen that the proposed enquiry into the origin, constitution, customs, occupation and physical features of the tribes and castes of Bombay is one which must necessarily cover a very wide area."

While remarking about the peculiar ethnological features of the several Districts of the Presidency, Mr. Enthoven observes, " In Gujrath multiplicity of caste divisions was found to be a noteworthy feature of the higher ranks of society; in the wide plains of the Deccan we are struck by comparative uniformity. In using this expression, it is not intended to refer to the lax use of terms which has included under the designation of '*Maratha*' such opposite poles of the social sphere as '*Brahmans*' and '*Ramoshis*'. But uniformity of a kind and to a perceptible degree, is here noticeable and suggestive. In the Deccan also the student is brought into close contact with the *Marathas*, a tribe now outwardly little distinguishable from a caste, whose origin and social configuration are still matters on which very divergent opinions are expressed." This shows that Government wants to make a thorough inquiry from a historical standpoint for the purpose of detailing the distinction without difference caused by the uniformity or similarity in appearance seen by a superficial

observer. For this purpose another scheme appears to have been laid out by Government to ascertain the minute distinctions by setting up researches on 'anthropometrical' line. This being an entirely scientific line, the result cannot be guessed beforehand. This inquiry by collecting material for researches of the anthropometrical survey lends additional and corroborative help to the results arrived at by the compilers of the "Bombay Gazetteer" and the latest progress of the ethnographic survey. All these three tests (viz., (1) inferences from information in Bombay Gazetteers published about a quarter of century before; (2) the result of the latest ethnographic survey by securing answers to the 27 questions issued under the signatures of Messrs Denzil, C. J. Ibbretson, John C. Nesfield and H. H. Risley authorised by G. R. No. 3286, dated 31st August, 1894; (3) and the results of the anthropometrical research) appear to be intended to be applied to the question of caste system so that there should not be an error as far as possible in determining the social status of each caste by looking to its past historical condition and the present social condition from an intellectual, moral or social standpoint.

It is the *present position* of each caste that is to be determined. This appears to be the intention of Government because Mr. Enthoven says 'Further south, effort should be made to classify and delineate the Hindu castes and tribes as they are found to be organized at the *present day*.' The line of Government in the inquiry of this subject is better understood by the following words of Mr. Enthoven : 'Special inquiry should be devoted to the elucidation of the extent to which traces of Aryan origin are to be found in the higher castes' and to the existence amongst these castes' of a later or scythic strain due to Post Aryan invasions, a probable factor in the ethnic development of some of the highest castes that has so far failed to attract sufficient attention. In this connection, the fair complexions of the *Chitpavans* of the Konkan and Deccan and the Saraswats of Kanara should mark these Brahmins as a special object for anthropometrical observation.......To sum up, we should endeavour to present a living picture of the people, of the Presidency, from Jacobabad to Bhatkal, from Bhusawal to Bombay with an orderly and scientific summary of their probable origin, their *present* social organization, occupation and status ; their customs, beliefs and physical pecularities, in form convenient for reference. 'This can best be secured by arranging the results of previous research and of the present inquiries in the order adopted in the specimen question paper which forms part of the Resolution of the Government of India, and which is reprinted as Appendix B to this note" (which is the subject of this little book.)

These remarks of Mr. Enthoven the Provincial Superintendent of Census and Ethnography, can give the reader an idea of the object of Government, their line of work and their method of conducting the

ethnographic survey of the Presidency and of their circumspection in weighing the evidence obtained by having recourse to the above-mentioned three tests.

Next as to the Extracts from Bombay Gazetteer and other Publications :—Extracts from Bombay Gazetteer about Prabhus are given in this book with a view to have before the reader the information from Government record published so many years ago in a consolidaed form for ready reference. Although the main story about mythological account of the caste and the description about the general trait of their character are the same in the volumes of different districts, there would be found some information peculiarly local or interesting, e. g., Vol. III gives us information that Prabhus settled in Gujrath after its conquest by the Marathas. The information is important because some may think by the large population in a place like Baroda that Prabhus might be the natives of Gujrath. Vol. X (Savantwadi) gives a peculiar information that since 1872 all Prabhus except one family have left Savantwadi. At present there may be a few more families of the Prabhus in that state. Vol. XI gives the local information that the rivalry between the Brahmins and Prabhus is peculiarly strong in Kolaba District. Such estranged feeling between the two castes is conspicuous by its absence in the District of up-country ; this gives one the idea of the culture in these districts. The same volume (Janjira) gives us the peculiar notion ascribed to this caste about the beak of a fowl and the conservatisim of sticking up to their avocation of penmanship. In Vol. XIII mention is made of the comparative uniformity spoken of by Mr. Enthoven, as a Prabhu cannot be distinguished from a Brahman by a stranger. It also states caste discipline shows no sign of decline. The reader is to see how much change there has been of late years in this point, whether it be change for good or bad. Vol. XVI gives one an idea of the Kayasth Brahmans as distinguished from Kayasth Prabhus, though both appear to have migrated from Upper India.

Extracts from Rungo Bapooji's Book (11-14) Kayastha Education series (P 15-20) Peshwa Diaries by Mr. J. Ranade, (P. 25) "Sudharak" Newspaper (P. 36-41) are useful under observations upon the answer to question 17. The extracts from 'Kayastha Education' series (P. 15-20) are no doubt about the Chitra Gupta Vansi Kayasthas in N. W. P., between whom and the Chandraseniya Kayastha Prabhus of the Deccan there is no commensality of interest or similarity of customs, manners, habits, or forms and formalities of the present day. Both do not interdine or intermarry. In fact, both of them do not know each other at all. Mention is made in the extracts of Vyavasthas ofthe Chandrasen Vansi Kayasthas which may mean, to denote Chandraseniya Kayasthas Prabhus of the Deccan. The Vyavastha of the Pundits of Poona given in one of the extracts shows clearly

that it was about this caste known at present as Prabhus in this part of the country, hence the publisher thought it advisable to incorporate it in this little book as additional information for readers.) But all the information given under observation upon the question will give the reader an idea how the ancestors of the Prabhu caste were anxious to keep up their socio-religious status in different times in opposition to the rival class who threatened to pull them down from their place in society by snatching away the religious rights and privileges of the Prabhus. Whether the society of the present day will care to attach any importance to these persecutions and disputes, of the olden times is quite a different question. That does not lower its historic importance. Besides that pride about social status is not peculiar to Prabhus. Note the following:— "Pride of ancestry, of family and personal position and occupation, and of religions pre-eminence, which, as will be immediately seen, is the grand characteristic of 'caste', is not peculiar to India. Nations and peoples, as well as individuals, have in all countries, in all ages, and at all times, been prone to take exaggerated views of their own importance, and to claim for themselves a natural and historical social superiority to which they have had no adequate title. That spirit which led many of the olden tribes of men to consider their progenitors as the direct offspring of the soil on which they trode as the children of the sun, moon and other heavenly bodies in whose light they rejoiced or as the procreations or manifestations of the imaginary personal gods, whom they worshipped, has been very extensive in its influence throughout the world." (Part I Page 9. Dr. Wilson on caste.)

These things may be based upon superstition, mythology or even fables of antiquity, yet they are important and interesting in themselves to a student of history and philosophy, even though he is anxious to prize the scientific inquiry to the utmost degree. It is said 'Historic pride clings to masses as well as to individuals, conducing to honourable pride when rightly felt.' (Tod's Rajasthan Vol. I preface.)

It has been observed by the philosophical traveller, Dr. Clarke, that 'by a proper attention to the vestiges of ancient superstition, we are some times enabled to refer a whole people to their original ancestors, with as much, if not more certainty, than by observations made upon their language; because the superstition is engrafted upon the stock, but the language is liable to change. (Travels in Scandinavia Vol. I P. 33 quoted in Tod's Rajasthan.)

"However important may be the study of military, civil, and political history, the science is incomplete without mythological history; and he is little imbued with the spirit of philosophy, who can perceive in the fables of antiquity nothing but the extravagance of a fervid imagination. Did not other consequences result from the

study of mythology, than the fact, that in all ages and countries, man desecrated his reason and voluntarily reduced himself below the level of the brutes that perish, it must provoke inquiry into the cause of this degradation, such an investigation would develop. not only the source of history, the handmaid of the art and science, but the origin and application of the latter, in a theogny typical of the seasons, their changes and products. Thus Mythology may be considered the parent of history. (Tod's Rajsthan Vol. I P. P. 275 39)."

It will thus be seen that Mythology is as much important for tracing historical truths as any other scientific method. The Prabhu caste preserved their socio-religious status by frequently asserting their rights to the religious privileges, and therefore these extracts were considered by the publisher to be important enough to be given as additional information. Government also wants to ascertain the *present* social position of each caste as understood by the Hindu society in general and as enforced by law in each case whatever be the cause of its origin. .

Extract from Hindu Mythology by F. Dawson is given on Page 21-23, because this caste as well as all those who claim to belong to Kshatriya race trace their origin to the struggle between Parashuram and Kartavirya otherwise called Sahasra Arjun. The caste claims a direct descent to Sahasra Arjun who belonged to the Haya Haya family.

Extract from 'an account of Khatris' (P. 23) gives the result of the inquiry of the date of the struggle between Brahmans and Kshatriyas of the time of Parashuram Avtar. It also gives a circumstantial evidence by marking the situation of the town called Ranika (24). If Dalbhays' Ashram (hermittage) is pointed out to be near Raibaraeily and Parashuram's mother's place of residence near Agra, is it not possible that the ancestors of this caste might be the original residents of Upper India as this caste connects the origin to the fight of Parashuram with Karta Virya or Sahasrarjun.

Extract about Gotra (P 24-5) would support the observation under reply to question II.

Extract about the वंशावळ of Takale (Page 26-27) the general priest of the Prabhu caste shows that this caste had come down from Upper India and particularly from the country called मिथिल or near abou the place as their former priest was one रामनाथ संगिया of Mythil. The place of residence of the caste is more clearly and definitely shown by the extract from the वंशावळ of Chitnis family given on Page 28 which is said to have been in the Satara Record.

Extract from भरत स्थलादर्श Page 29-30 shows the division of the country known in ages gone by and the situation of the country then called अंग which is very near the country called वंग This extract

would give the reader an idea that the Prabhus must be from अंग i. e. country near Ajudya on the banks of शरयु They must not have their residence in वंग or Bengal.

The list of names given in P. 31-33 shows that the caste must have come from Upper India to Mandavgad in Central India. Such names are peculiarly known to be from Upper India even now. The surnames given in the list are of the Chandraseniya Kayastha Prabhus in the Deccan.

Extract on Page 28 from the Vansha Vriksha shows the distinction of the kind of writing believed to have been ordained to the three kinds of Kayasthas, viz., 1, writing of the religious literature 2, writing of the Court or Durbar literature, and 3, the writing of books.

Extract from Dr. Wilson's book given on Page 35 shows the situation of the country called Maithil and information about Maithil Brahmans who appear to be the original priest of the Prabhu caste (see Takles वंशावळ P. 26-27) as Prabhus came from a country near Maithil. It is quite possible that they should have their priest from their own district of residence or near about the same.

Extract from and Rayyet Page 34-35 should be read under observation to question I about the origin of the word Kayastha.

One of our Baroda friends informs us that in a dictionary known as मेंदेनी कोश under नाना अर्थ व-ि the meaning of the word 'Kaya'काय is distinctly given as Ayudhya अयोध्या If that be correct there should be no doubt that Prabhus' original residence must have been अयोध्या and Kayastha naturally may mean to be resident of अयोध्या (काय = अयोध्या स्थ = resident in.) The publisher got this niformation after the book was put in print.

Now let us see whether discussion about the socio-religious status of any caste is of any use from a practical standpoint. Everybody is aware that Law is the most practical science. None can escape from the clutches of Law even though he be ignorant of the principles of the same. 'Ignorantia legis non excusat- -Ignorance of law is no excuse'—is the maxim. Let us therefore see whether Law has any thing to do with the socio-religious status of any people. Hindu Law is a personal Law and all Courts in India administer it according to the doctrines of the school of the particular Province where parties reside. In Bombay customary Law is respected above everything. 'Clear proof of custom outweighs the written text of Law'. Customs of particular people based upon Mythology will alone therefore decide the questions of Hindu law in this Presidency. For instance illegitimate sons in the three higher classes never take as heirs, but are only entitled to maintenance under Hindu Law. When therefore a question about an illegitimate son's right comes in a law court the inquiry into the question whether his father belonged to any of the three higher classes will be necessary. In

fact, that will be a point in issue. To ascertain that a particular person belonged to a particular class of the three higher classes, viz., Brahamin, Kshatriya, Vaishya his socio-religious status will have to be inquired into. Whether Munj ceremoney was performed, whether the custom of wearing यज्ञोपवीत (sacred thread) was adhered to ; whether in fact he was द्विज twice born will have to be inquired into and proof of minute details will be admissible. In such cases all the information based upon Mythology, history and customs will be relevant. If a man be proved to belong to the Dwija class his illegitemate son will have the right of maintenance only and his estate will go to his औरस (legitimate) son, whereas if he be proved to be Shudra his property will be inherited by the illegitimate son with the legitimate son, so also in the case of adoption it is necessary to inquire whether the parties belong to any of the Dwija (twice born) classes or they are Shudras. In this way the question becomes practically important. Even the dress of a particular person may lead one to decide the social status of a man ; so if there be a change in the dress nationality will not be easily known. The Hindu Dharma is in one place described as Shendi Dharma because the pecularity of all the Hindus is having a Shendi शेंडी (particular shape of hair on the head) Now-a-days of course no particular care is taken to preserve these symbols, though generally head dress of a Hindu is the chief symbol that is kept up for recognition It is desirable that the nationality should be kept by keeping up some peculiarity of dress. While speaking about Hindus' present dress Principal Selby of the Deccan College says : 'The Hindu dress, at present. is in a most chaotic and unsatisfactory state. What sort of a dress is it becoming? It is no national or distinctive dress. It is a sort of amorphous combination of Hindu and English things. It is not graceful ; it is hardly decent. The way in which a man takes himself in society is not a small matter. The English idea was that Hindus dress themselves in flowing robes of spotless white ; that was what we expected until your dress was spoiled. The Easterns had an instinctive eye for harmony of colours. On the aesthetic principles, a dark complexion requires a white dress to set it off. Dingy colours which we use are unfit to you. In the matter of dress there is an absolute retrogression, a decline in aesthetic taste." These remarks are important as they were made by an Englishman, who is the famous educationiast of our time and who has every right to advise young men of the Hindu community by giving out his frank opinions on such points. Whether a person is a Hindu, Mahomedan, Parsee or European is yet known easily by the appearance of his dress and manners, because the denotations are yet preserved to a great extent showing the nationality. No one is able to ridicule a young Hindu if he imitates a European dress as that does not deprive him of the caste to which he belongs. There has been a kind of toleration in this respect or a kind of licence given by the society, but would it not be better to try to have in us the good

qualities and spirit that lies under the European coat or hat, otherwise it will be simply taking the shell and leaving the kernel. Industry and curiosity are the two things that must be acquired by the Hindus in general and by Prabhus in particular. Love of these two things is sure to make a Prabhu rise high in the estimation of Society ***if he but sticks to his traditional high character and faithfulness.***

The publisher begs to be excused for delay in publishing this little book owing to various private difficulties to spare time to look to the printing work.

In conclusion the publisher ventures to say that time has not yet come when we can forget or forego the feeling of the distinction of caste and such other conservatisms, howsoever we may advance in western education as is shown by the words of late Mr. Justice Ranade quoted at the heading of these remarks. The publisher cannot close this remark chapter without quoting Dr. Bhandarkar's frank and enthusiastic expressions. :—

"I do not wish you however, to obliterate all distinctions at once. Caste has become so inveterate in Hindu Society that the endeavour to do so will only result in the formation of new castes. But the end must steadily be kept in view. We must remember that caste is the greatest monster we have to kill. Even education and intercourse as regards food does not destroy it. The feeling that we belong to a certain caste and are different from those constituting another caste returns again and again in a variety of shape, even when we have broken through the restraint imposed by caste as regards eating and drinking, and if not studiously driven away will ever keep us apart from each other and prevent the formation of homogeneous nationality. I will ask you to consider whether a pledge not be guided by caste considerations in the disposal of your patronage if you happen to be placed in a position of influence and in the whole of your ordinary practical life, and to act in all matters except inter-marriage and inter-dining as if you belonged to one community, will not be a more effective pledge. You might also gradually pledge yourself to dine with members of sub-castes." (Dr. Bhandarker on Social Reform.)

CONCLUSIONS.

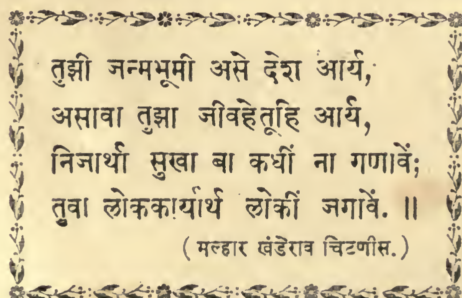
1. The original place of residence of the Prabhus must have been in the northern parts of India where Aryans appear to have first arrived and colonized.

2. They are the descendants of those Aryans who were called the Kshatriyas and they have been considered and treated as Dwijas.

3. Their *present position* or status in the Hindu Society, is that of writing Kshatriyas than fighting Kshatriyas as they think that they were compelled to give up arms and were ordained to take up the avocation of penmanship. It is the status of the second of the three regenerated classes called Kshatriyas and therefore they enjoy all the rights and privileges allowed to Dwijas under the authority of repeated decisions of the religious head, Royal mandates and clear proof of custom.

T. V. GUPTE,

Publisher.



REQUEST.

THE undersigned has already published in 'Jagat Samachar' of the liberal offer of Mr. T. V. Gupte of advancing Rupees two hundred for printing the Ethnographic Notes sent by the Poona Prabhu Club to the Provincial Superintendent of Census and Ethnograpy. Donation was invited for the book. Mr. T. V. Gupte had consented to give the net profits for the benefit of an institution of the caste and had undertaken to bear the loss himself if the sum of donation realized be not sufficient to defray the expenses of printing, &c. The estimated cost was not wrong as the notes occupied not more than 80 or 85 pages of the book. But Mr. Gupte made an addition of more than fifty pages after the book was put in print. He however sticks to his promise in the interest of the Prabhu caste. The amount of donation realized is nearly Rupees one hundred and fifteen, while the cost of printing, &c., is likely to be nearly Rs. three hundred. The undersigned therefore makes this appeal to the members of C. K. Prabhu community to appreciate Mr. T. V. Gupte's work and requests those who have not yet paid anything, to send in their donation to him so that there may remain some profit for the benefit of an institution of the caste. Donation not less than As. 8 will be accepted as formerly advertised. Money should be sent to Mr. T. V. Gupte Pleader, 335, Shanwar Peth, Poona City.

(Sd.) R. N. INAMDAR,

Secretary,

C. K. Prabhu Historical Society, Poona.

Poona, August 1904.


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